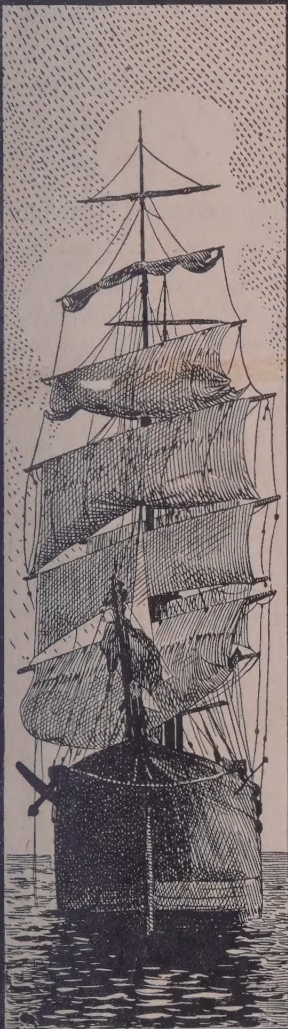


THE FRIEND



The Church and the Drama
Field Happenings
A Song of the Shepherd
Foreign Correspondence
Enthusiasm in Tree Planting
A Japanese Social Settlement
Letter from Milan



JANUARY

ALAN DUNN.

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1910

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The Friend.

OLDEST NEWSPAPER WEST OF THE ROCKIES.

Vol. LXVII.

HONOLULU, H. T., JANUARY, 1910.

No. 1

TREASURER'S STATEMENT FROM NOV. 21-DECEMBER 20, '09.

Receipts

A. B. C. F. M.....	\$ 17.30
A. M. A.	8.70
Chinese Work	12.00
Friend	125.35
General Fund	100.00
Hawaii Gen. Fund	75.40
Hawaiian Work	3.50
Hoaloha	28.95
Invested Funds	842.76
Japanese Work	275.00
Kauai General Fund ..	530.70
Kohala Girl's School..	55.00
Maui General Fund....	104.50
Ministerial Relief Fund	33.05
Molokai General Fund	15.00
Oahu General Fund....	1001.07
Office Expense	62.45
Palama Settlement ...	50.00
Portuguese Work	30.00
Preacher's Training	
Fund	30.00
Tomo	5.75

\$3406.48

Expenditures

Chinese Work ..	108.50	
Salaries ..	803.50	\$ 912.00
Eng. & Port.		
Work ..	12.00	
Salaries ..	657.00	669.00
Foreign Missions		
—Salaries ..		100.30
Friend ..		78.50
Hawaiian Work	32.25	
Salaries ..	426.93	459.18
Hoaloha ..		45.65
Interest ..		1.90
Japanese Work	159.35	
Salaries ..	797.00	956.35
Kohala Girl's		
School — Sal-		
aries ..		100.00
Ministerial Re-		
lief Fund—Sal-		
aries ..		58.45
Office Expense..	61.40	
Salaries ..	447.00	508.40
Palama Settlement...		250.00
Portuguese Work—Sal-		
aries ..		275.00
Tomo ..		24.00
Waiakea Settlement		
Workers ..		50.00
Wailuku Settlement		
Workers ..		50.00
James' Upchurch		3.55

\$4543.48

Excess of expenditures over
receipts .. \$1137.00
Overdraft at the...3719.67

T. R.

The Church and the Drama.

The Christmas carol arranged by Mr. James A. Wilder with the musical collaboration of Captain Berger and Messrs. W. A. Love and Blackman was presented twice during Christmas week in the chapel of Central Union Church. The wording was almost entirely scriptural, the music subdued and beautiful, the details very simple and natural but all conceived with such perfect art that the impression made on every one was profound and moving. It was the drama in the Church yet it was distinctively a religious service, as far above the ordinary Christmas entertainment for Sunday Schools as can be imagined. The drama in the Church! Why not? The drama was the daughter of religion. One of the noblest Bible works is drama. The ancient Hebrew prophets were actors who employed the resources of dramatic art to produce their deep impressions. Jesus Himself was the great histrionic Master, an inspiration to the actors of every age. He came to enact the good tidings of God's love. In doing so he conformed to the canons of dramatic art. Witness his scourging the hucksters out of the temple, his consummate art in dealing with the case of the woman taken in sin, his incomparable use of that dramatic form, the parable, his last message to the Baptist, his triumphal entry, many of his signs as he called them. They are the masterpieces of the Great Dramatist and all culminated in the crucifixion at the passover season, exactly when his enemies least desired such a consummation. The Church has been false to its Master in allowing the theater to monopolize her most potent resource for public teaching of religion. And if the Church means to do the large work in the world that her Great Head demands, she must call back to her aid the supreme power of the drama. She must build her meeting houses so that great presentations of truth may be enacted therein with all the present day artistic resources. Men like Mr. Wilder gifted with power to serve in endeavor of this nature should be encouraged to use their talents for the Great Master. Music must be invoked to lend all of her rich charm. In this renaissance the histrionic ability latent in numbers of men and women will be put to loftiest

employ. Sunday evening will become the Church's noblest teaching opportunity and the people will not only throng the meeting houses, not only drink in truth made beautiful and attractive and be moulded thereby but will have their taste educated away from the debasing plays which are proving such a menace to better living in many of our great cities.

Passing On.

The Japanese have a good custom of passing on gifts from one to another until they reach at last the one who can make use of them. It is a common thing for one living in the Sunrise Empire to hear a Japanese friend say in presenting a gift, "Its a mere trifle, given to me and so has cost me nothing. I'm but passing it on." The formula is one of politeness and often covers a present of much value which the giver has purchased. There is no more intended falsehood in the statement than in some of our own forms of courtesy. But it emphasizes one of the things which it is proper to do with a gift for which the recipient has no special use, that is, pass it on to some one else. The essence of a real gift is not its intrinsic value but its revelation friendly thot. That received, appropriated by the spirit and made part of the inner life of the friend is the most that the giver cares about. If in addition the gift can be utilized by the recipient, good. If its highest use be to carry another assurance of friendship from him to a third person, good also. Jesus emphasized this truth of the extrinsic value of a gift when he rebuked Judas at the Bethany feast. "There's no waste," he said in effect, "because Mary has given the most delicate evidence of friendship possible—her clear insight into my inmost soul. She knows I must suffer and has told the story of her sympathy in this fragrant form." The value of the gift great or small or its usefulness figured as nothing in the Savior's mind. The heart language it bore was everything to him. Fortunately we are learning this and every Christmas emphasizes it in the form of gifts which the givers intend may be shared with others. Books that used to bear inscriptions now come with enclosed cards so that the recipient may pass them on. Many of the more

beautiful Christmas and New Year's cards are planned for repeated use. We are thus getting further and further away from the habit of looking gift horses in the mouth and are prizing what we receive not at its money value, not at its cash cost to the giver but at its friendship value, what of spirit has been put into it by the donor. It is well. The world is advancing.

Cats and Dogs.

The past weeks have had their quota of minor disagreements, and exhibitions of spleen. The most amusing and unaccountable of them all has been Delegate Kuhio's outburst against Governor Frear. What it was all about is not very clear except that the Delegate lost his temper over some detail of tweedledum and tweedledee anent our land laws and indulged in Ananias anathemas against the Governor. The latter was as usual master of the situation in his quiet effective manner and the laugh was on the Delegate who seems to have tried to read himself out of the Republican party. The Home Rulers have opened wide their arms to receive him and the coy Democrats have handed him the mitten. But these antics are not peculiar to Hawaii and next year the Prince may bob up serenely as the love feast candidate of his old time friends. These squabbles in family-ruled Hawaii mean nothing. It is all in the home circle and attributable to the Kona winds that periodically rile every one out here in the Mid-Pacific only to give place to the genial trades that restore the normal good feeling. Meanwhile the Anti-Coastwise shipping law conflict went off with remarkable smoothness. At the public meeting called by the Civic Federation, which summoned a very representative assembly, there was in evidence but one man's dissent to emphasize the overwhelming public sentiment in favor of granting Hawaii common justice in freedom of travel. What Congress will do is another matter. Rumors of the early passage of a subsidy bill which may delay the more pressing reform are rife. It is regrettable that President Taft who certainly is aware of our transportation hardships has not been secured to champion fairer traffic treatment of these islands.

The Carlisle Way.

Recently General R. H. Pratt, who visited Honolulu last year, issued a most interesting pamphlet describing the inception, work and principles of the Indian Industrial School at Carlisle, Pennsylvania.

It is a short document but into its pages are packed much political wisdom of the highest order. Gen. Pratt's contention from the outset of his epoch-making work has been that the only way to solve the Indian question is to assimilate the Indian into the American nation. It is simple and Carlisle has demonstrated its feasibility past all dispute. Like all great discoveries it is so easy that one wonders why the American people had not stumbled upon it centuries ago for experiment had made it clear to the early colonists. Yet Gen. Pratt met the stubbornest opposition of many statesmen; and the Indian Bureau has consistently fought him. Thruout our national history we have demonstrated with ever increasing clearness that assimilation is the key to every troublous racial problem. The most diverse peoples have melted into one common life and quickly disappeared as separate racial stocks only to contribute elements of strength to our broadening and deepening American life and character. With strange inconsistency however, we have segregated first the Indians politically and next the negro socially. Strangest of all we have striven to keep out entirely the Eastern Asiatic, whose character strength we can ill spare in building up the dominating human race to be. In these islands our nation has chosen the Carlisle way of admitting the Hawaiian at once to the suffrage and welcoming him into the national life. Meanwhile historic causes have saved us from the folly of caste exclusion in dealing with him. The Asiatic too is with us and is bound to tincture our blood increasingly. By all means let the Carlisle way be tried out here naturally with no forcing or repression. The result is bound to be instructive to the entire human family.

Not by Might.

The opposition in our Legislature to the Johnson Bill now before Congress and Kuhio's unaccountable temperance summersault have left this reform to stand upon its legitimate basis of inherent righteousness. If the fight on behalf of prohibition for Hawaii by Congressional action be won, the victory will not be due to influence in high places but to the public Christian conscience of America. That conscience as embodied in the hearts of our national lawmakers is being appealed to with quiet force that is sure to have weight. Many of the school children of Hawaii have written most touching pleas coming out of the experience of their own homes and in some cases replies have been sent them showing that some consideration is being granted to

their appeals. Quietly the islands have been covered by a movement which has had little or no organized direction. For instance Kaunakapili Church appointed a committee to canvass its constituency with the result that some eleven hundred letters have been written to members of both national Houses requesting the passage of the Johnson bill. Numbers of these have been penned by men or women who themselves are addicted to drink and who pray to have the temptation removed. Others are sufferers from the excesses of relatives or friends who plead that Congress come to the help of their loved ones. Kawaiahao Church had a like committee but the story of its work has not been reported to us. On Maui under the leadership of Rev. R. B. Dodge a like campaign has been instituted. All this must give our national legislators pause. Let every Christian not forget to pray for the passage of this bill. Our representative Mr. Woolley is hard at work and reports success as within the realm of possibility. He urges all Christians to exhaust every effort to influence every member of Congress personally known to them. The fight will be won only thru the employment of spiritual weapons. In such a conflict opposition movements like those of our legislature and Delegate are no discouragement. They send us direct to our mighty reinforcement—God. We can win and in the end will win thru Him.

Welcome.

It is good to see on our streets again the faces of men like Mr. George F. Castle, Rev. W. D. Westervelt and Attorney Withington whose countenance shines with joy over the athletic achievements of his son Lothrop, president of his class and Harvard 1910 football captain. Even Yale Honoluluans are proud enough almost to wish for and certainly not to hope against crimson success next November with so popular a young Islander in command. The Friend is also happy to learn that Bishop Restarick who has had such a long siege of illness is far on the way to complete recovery. We wish for him a New Year full of health and joy. It is pleasant also to greet so large a throng of visiting guests enlivening our hotels and bringing their cheering messages from far away friends. 1910 promises a greater number of tourists than Hawaii has ever known especially if Congress will help us out by exempting us from the provisions of the coastwise shipping laws. Rumors of the mundane sugar situation also pledge more prosperity during this new year of grace than any of its predecessors. The

Army anticipates flooding us with increasing cohorts and naval engineers talk glibly of the millions which they anticipate expending. Our churches are alive to their own responsibilities in the face of all this movement and stir. To turn every thing to account for their Master is their motto and certainly they are better equipped than ever for such a campaign. The Methodists, Christians and Y. M. C. A. will have new houses during 1910, the Episcopalians rejoice in the completed Priory building, Mills Institute will move into its palace in Manoa Valley and all over the Territory churches are planning enlargement. Welcome then the New Year! May it prove the happiest and the best all of us have ever known.

Thrum's Annual.

For the thirty-sixth time this splendid handbook comes to greet a new year and to meet a hearty reception from the reading public. "Better than ever" is its motto and 1910's Thrum's fully justifies it. It is impossible to detail all the treasures it unfolds. Only a careful perusal can do that for each reader. But we must call attention to some rare bits of good work. Of the very first value is the account of the "Ascent of Mount Hualalai," taken from Menzies' Journal which abounds in interesting information. Legend and travel have their due place of course as well as antiquarian description. But the devotee of island development will find more to interest him than perhaps any other class among us. The Hilo article is most timely and the resume of 1909 very convenient for ready reference. The complete tables and incidental information make the work most useful for all who crave up-to-date information made accessible.

D. S.

A HAPPY NEW YEAR.

The Friend extends to all its readers best wishes for a Happy New Year.

Mr. K. Kondo, son of one of the influential members of our Lihue Japanese Church has become teacher of a new school at Anaholi, Kauai. Mr. Kondo is an earnest Christian and has opened a Sunday School to which all of his scholars gladly go. He is joined in sympathy with our Japanese force of workers and makes our Kauai contingent four. We wish there were six or seven. There are promising fields enough, all close together to claim the full strength of seven men.

A Song of the Shepherd.

WHEN God sought a king for His people of old,
He went to the fields to find him;
A shepherd was he, with his crook
and his lute
And a following flock behind him.

O love of the sheep, O joy of the lute,
And the sling and the stone for the battle;
A shepherd was King; the giant was naught
And the enemy driven like cattle.

When God looked to tell of His good will to men,
And the Shepherd King's son whom He gave them;
To shepherds, made meek a' caring for sheep,
He told of a Christ sent to save them.

O love of the sheep, O watch in the night,
And the glory, the message, the choir;
'Twas shepherds who saw their King in the straw
And returned with their hearts all on fire.

When Christ thought to tell of His love to the world
He said to the throng before him,
"The Good Shepherd giveth His life for the sheep"—
And away to the cross they bore Him.

O love of the sheep, O blood sweat of prayer,
O Man on the cross, God-forsaken;
A Shepherd has gone to defend all alone
The sheepfold by death overtaken.

When God sought a king for His people, for aye,
He went to the grave to find him;
And a shepherd came back, Death dead in His grasp,
And a following flock behind him.

O love of the sheep, O life from the dead,
O strength of the faint and the fearing;
A Shepherd is King, and His kingdom will come,
And the day of His coming is nearing.

JOSEPH ADDISON RICHARDS.

Glory to God in highest heaven,
Who unto man his Son hath given!
While angels sing, with pious mirth,
A glad New Year to all the earth.

MARTIN LUTHER.

KALAUPAPA CHRISTMAS BOX.

The following contributed:

The Kings Daughters Kealakekua.
Halawa Catastrophe Fund, W. B. Oleson.
Laupahoe Christian Endeavor.
P. C. Jones.
Mrs. Hopper.
Ahahui Hoike Manaoio, Hanalei.
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Mrs. J. P. Green.
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Mrs. H. Waterhouse.
Mrs. H. C. Coleman.
Mrs. Liftee.
Mrs. W. F. Frear.
The Bishop Memorial Church.
W. A. Bowen.

The Deaconesses Central Union Church.

A Total of.....\$102.85

Paid for purchase made by Mrs. J. L. Hopwood	67.80
C. J. Day apples....	4.50
The "Palm" candy...	12.75
Sachs dolls.....	2.50
Express	.50
Balance over for another year.....	14.80

\$102.85 \$102.85

This year the pastor Rev. D. Kaai made a careful estimate of his people and found that there were eighty-one regular attendants of his church with about forty to be added who might be termed the "Christmas casuals." (Some of our city churches would average higher in "casuals"). He had a list, dividing these according to age and sex, and the buying was much simplified. Still we feel like guaranteeing that few could have secured, in number and quality, the individual gifts that Mrs. Hopwood, thanks to her several years of experience, obtained from Honolulu's generous storemen. Every woman received a complete outfit in the way of dress materials, buttons and thread. Every man was gladdened with a shirt and necktie,—which latter of course, his wife did not buy for him.

All the boys received good knives, and the girls got pretty dressed dolls. The "Casuals" received handkerchiefs all, and the entire congregation had a box of candy and an apple each. An account of the celebration has not come to us and we simply imagine that they all were happy to have been so well remembered.

T. R.

EFFECT OF PRAYER ON ONE WHO PRAYS.

(Rev. Charles D. Milliken.)

Reading the sixth chapter of Luke gives the impression that a remarkable day in Christ's ministry followed a night of prayer. The first deed of that day was choosing the Twelve; apparently a simple act, but of supreme significance, requiring accurate judgment of men. These were the men who could best maintain Christianity after He had gone.

The second deed was healing the infirmities of a multitude. Virtue went forth from Him so that all who touched Him were made whole. The first was a work of wisdom—a clear head. The second of compassion—a warm heart. The third labor of the day was preaching the most remarkable sermon the world has heard: "Love your enemies; do good to them that hate you; be kind to the unthankful and the evil." To preach and practice these precepts require both wisdom and compassion. These working together in a life can strike through doubt and wrath straight to the law of Love; can bring words which seem visionary into actual accomplishment.

It is not likely that Christ would have done any of these things immediately after turning water into wine or after feasting with publicans and sinners. He did them after a night of prayer.

Prayer clears the mind and warms the heart; it puts one in the best condition to perform serious duties and carry heavy responsibilities. These are the effects of prayer on one who prays.

Prayer must be sincere and continuous in a life that attains these results. There is much so-called prayer that is not real, and some real prayer that is not continuous, and the results are meagre. At a certain public exercise I was asked to offer a prayer. The prayer was sincere, but feeling was absent. Afterward I wondered if any one really heard—if even God heard. One can discern from the tone of another's voice the reality of his prayer, and the fruitage of a life will always determine if one sincerely prays. Listening to some public prayers, I have been skepti-

cal of their worth. And how important is constancy! The soul must be always open to Divine communications. The formality may be infrequent but the spiritual feature must be continuous if results are to show. As a pianist detects deficiency in execution if a day's practice be omitted, so does a heart finely strung detect weakness in itself if prayer is neglected.

It is probably a sad fact that too many nominal Christians imitate the old lady in the "Manxman" who, threatened with calamity, cried to the Lord that she hadn't bothered Him for a very long time, and if He would only deliver her now from the impending trouble she wouldn't bother Him again for another long time!

The effects of sincere and continuous prayer in a life are wisdom and sympathy; virtue that goes forth which, if it cannot heal every infirmity, does soothe sorrows, heal wounds and drive away fears. Indelibly stamped in memory which will ever be a benison is the influence of a few whose lights are now shining in celestial windows, whose prayers, while here, must have been like those that Sandalphon gathers as he stands listening,—

"That change into flowers in his hands,
Into garlands of purple and red;
While beneath the great arch of the portal
Through the streets of the city immortal
Is wafted the fragrance they shed."

Those were lives that irradiated peace and that learned, if ever human beings can learn, to do good to those who despitefully use and persecute. Read again what Christ did after He spent a night on the mountain with His Father. See how wisdom and sympathy become dominant in you when you have learned often to walk and talk with Him.

THANKS.

The Committee that had charge during the past year of the religious services at the Leahi Home and the Oahu Prison wish to thank the public for their services and gifts. Most especially do they appreciate the kindness of the one who furnished conveyances for the ladies each month and of that commission merchant on Fort Street who made a substantial gift to each of the patients in the Leahi Home.

JOHN M. MARTIN,
For the Committee.

PALAMA SETTLEMENT 1909.

A Few Facts—Briefly Put.

	1908	*1909
Dispensaries Operated	1	2
Nurses Employed	2	4
Cases under Care	1,588	3,989
Visits made by nurses	1,364	3,623
Treatments in Dispensaries	3,933	13,402
Number Supplied with Sick Room Requisites, Nourishment, etc	374	665
Babies under Care	71	170
Bottles Milk dispensed	54,212	82,012

* For Eleven Months.

Clubs, Classes, Etc.

Men and Boys Enrolled	56	138
Women and Gils Enrolled	97	122
Evening Classes	94	152
Baths	1,936	3,300
Employment found for	14	46

The Settlement Maintains:

Two dispensaries, four nurses, two milk depots, a well equipped gymnasium with baths, bowling alley and locker rooms, an employment department, evening classes, industrial classes for girls, a well equipped play ground, dormitories for single men, model cottages, children's gardens, a kindergarten, a reading room, a Sunday School and vesper services.

Its work is non-sectarian. Its aim is to develop self-dependence in the people among whom it works.

In its medical work it ministers to the whole city.

WAILUKU.

Miss Turner writes a letter full of encouragement and enthusiasm over the Japanese work in Wailuku. There is large and more regular attendance at Church, Sunday School, Day School and Night School. Six young men were baptized and received into the church on December 26th. The Woman's Society has lately had two lively meetings, one a social gathering at which 36 were present, the other a "Laura Bridgman" meeting, at which 53 were present and Miss Tanaka gave a most interesting talk on the young woman, who, though deaf, dumb and blind, had won distinguished fame.

At the Christmas celebration the church was a bower of beauty, and over 300 people were present.

The Library Alcove

ERNEST J. REECE

Accessions of Equipment.

It is perhaps fitting that so closely upon Hawaii's pledge of allegiance to one noble public enterprise it has enlisted outside beneficence in support of another. Uplift equipment increased to the extent of a quarter million—this is what the new library and Young Men's Christian Association plants mean. Two institutions which stand primarily for education and opportunity and richness of life are to be given efficient tools for their work. The influences making for justice and harmony in the relations of man to man, of breadth and self-realization in the development of the individual, of clarity and adjustment in the problems that confront Hawaii have received mighty impulse. Truly the promise they have brought is such as to make memorable the closing months of 1909.

The Generosity in Which We Share.

Apropos of the library gift it is interesting to recall that up to January 1, 1909, Mr. Carnegie had furnished funds for the construction of almost 1800 buildings, costing in the aggregate over fifty-one million dollars. Practically all English speaking countries are represented on the Carnegie map, including the West Indies, South Africa and the Fiji and Seychelles islands. The donations have varied in size from the earliest gift of a single alcove of technical books made to the Mercantile library at Pittsburgh to the note which promised the library system of Greater New York the construction of seventy-eight buildings.

The Carnegie Method.

Mr. Carnegie's beneficence is far removed from whim or chance. It is systematized by a secretary whose office is conducted on a rigid business basis. Church organs, the hero fund, the Carnegie institution, libraries—each of these headings stands for a distinct department. To each applicant for library funds the secretary sends a blank calling for the information which Mr. Carnegie desires to guide him in giving. The answers received furnish facts regarding local conditions, important among which are the population of the community and the readiness of its citizens to comply with certain conditions of library maintenance. It may almost be said that any English-speaking com-

munity in the world may secure money for a library building provided it does accept these conditions.

The Carnegie Spirit

One of the questions Mr. Carnegie asks of a petitioning community is whether it is willing to dedicate to the maintenance of a library one tenth of the sum that is requested for building purposes. In some instances, however, there have been deviations from this requirement. The inhabitants of a fishing settlement in the Orkney Islands employed a method which recalls the pledges made by some of our own New England pioneers toward founding their early colleges. Having little ready cash the fishermen filled their subscription list largely with such items as the following:

Fifty pounds of dried fish.

Twenty pairs of knitted socks.

Four weeks of service by laborers.

Two days' carting.

The town was given its library. This and the experience of another Scottish village whose pledge was matched shilling for shilling reveal the heart in the Carnegie system.

Dunfermline and the Carnegies.

The public library of Dunfermline owes its origin not to the steel king but to his father. Shortly after Andrew was born the elder Carnegie joined with a group of fellow-weavers in a plan of pooling book collections and loaning to outsiders any volumes that might be desired. Gradually the little library grew, becoming merged finally in a larger institution. In recent years Mr. Carnegie has housed the public library of his native town in a splendid building. Not content with this he has established at Dunfermline a magnificent social center, the purpose of which, expressed in his own words, is "to attempt to introduce into the monotonous lives of the toiling masses more of sweetness and light, to give them, especially the young, some charm, some elevating conditions of life which their residence elsewhere would have denied; so that a child in his native town will feel, however, far he may have roamed, that simply by virtue of being such his life has been made better and happier."

Compensation.

Economically the country is poorer for the vast wealth that it pours into defense. Batteries are not reared of clay or dreadnoughts spun from gossamer. Ore drawn from Escanaba lodes and coal dug from Lackawanna veins are not to be replaced. The peace advocates are

beyond refutation when they buttress their argument with figures showing the drain of war upon our national resources. But possibly there is compensation in the fact that much of this natural wealth has been converted indirectly into forms more enduring and of infinitely greater value. Mr. Carnegie's riches have come largely from the mines; they have been transformed into agencies of religion and art and knowledge. The material built into the battleship may be lost, but the public moneys which purchased it have passed thro steel into education and culture and character.

Dibble's "Sandwich Islands."

Only here and there in the libraries of the many persons interested in Hawaiian history has it been possible hitherto to find Dibble's "Sandwich Island." The recent reprint of this work by T. G. Thrum now brings its possession within the reach of all. Moreover a most valuable bit of Hawaiiana is given added usefulness. It is a matter of regret that the workmanship on the new volume is not better and the binding more attractive. If the report that the Burrows Brothers Company has another reprint in preparation be true, however, there is still promise of a suitably beautiful Dibble. This firm has a reputation for lavish expenditure in the publication of historical works. Thwaites' "Jesuit Relations" and Avery's "History of the United States and its People" are examples of this. Generous co-operation with authors, tireless patience in the verification to details, unlimited care in reproduction work, scrupulous choice of material and processes—these are some of the Burrows hall-marks. Sheldon Dibles' "Sandwich Islands" is worthy the attention of such book-makers, and all interested in bygone Hawaii may well hope that the Burrows company has decided to bestow effort upon it.

LANTERN SLIDES TO EXCHANGE.

Rev. August Drahts, of Hilo would be glad to exchange stereoptican views with some one else in such a way that it will be of mutual advantage.

Over one hundred persons were present at the last union prayer meeting of the Japanese in the Nuuanu Street church.

"Being a saint is a good deal like being a woman, I reckon," said Cynthia, dryly. "There's a heap in being born to it."—Ellen Glasgow.

The Scribe's Corner

REV. WM. BREWSTER OLESON

Corresponding Secretary.

✻
 "A man may know it or not, but a real reverence for humanity follows from the practical recognition of God as the Father of us all."
 —Harnack
 ✻

Siloam.

It is not generally known that there has been a Protestant church at Kalau-papa, Molokai, almost contemporaneous with the inauguration of the leper settlement. This church has been a remarkably useful and successful organization. It began with a membership of 35, and at times has had a membership of over 300. It has been continuously ministered to by a succession of noble and faithful Hawaiian pastors, the present pastor, Rev. David Kaai, being the eighth in this worthy roll. These men have been maintained by the Hawaiian Board, the salary of the present pastor being entirely met in this way. This church has received accessions by letter from churches all over the territory, and has received notably large additions on confession of faith. It has been one of the most generous of all our Hawaiian churches in its benevolent contributions. It has been a spiritual home for many afflicted with this dread disease who have found in its light and fellowship a better healing than that of the body. It was well-named Siloam by its organizers, for it was sent, that is, made possible by the compassionate love of Christian men and women from Niihau to Hawaii. The patient ministry of its pastors, who have suffered self-abnegation in behalf of their fellows, has been a chapter in modern heroism that is as remarkable as it has been unheralded.

An Urgent Need.

The Bible School for the preparation of young men for the ministry is about to open its doors to five or six promising students. Several of the instructors are salaried officers of the Hawaiian Board and there will therefore be no expense on that account. Kawaiahao church has generously proffered the use of one of its well-equipped rooms, and there will be no expenditure on that account. The sole expense will be in providing for the living needs of the students, and to help compensate them for such service as they may be able to render pastorless church-

es during vacations. The scheme calls for approximately six months' study in Honolulu each year and six months' supply of vacant pulpits. By this arrangement, the young men will be able first to put their preparation to the test by actual service, and second to learn more clearly what preparation they need most. Incidentally this plan will secure preaching for places during a part of the year that only get it now infrequently. Finally in the stress for ministers for our pastorless churches, this is the best workable scheme available. The financing of the school calls for approximately \$1800. It is believed that the churches served by the vacation supply will pay at least \$5 per month. This would mean \$300 from five churches supplied. The Hawaiian Board has already made provision for about \$400 of the needed amount. Another \$400 is likely to come from another interested source, thus making about \$1100 in sight. The remaining \$700 is necessary to give the experiment a fair test. This ought to be in hand before the school opens in January, or at least the pledges for it. We deem this school a vital necessity at the present time. It affords the most practical, and economical arrangement to secure men adequately equipped for the pressing needs of our Hawaiian churches. The scheme contemplates no call now or in the future for new buildings or salaries. If after a few years' trial the results justify its continuance, it will be an easy matter to add it as a department to some one of our present schools. For the present the need is urgent that we do what we can to fill the places of Hawaiian ministers made vacant by death or disability. This is the most available and promising arrangement. Will you back it up?

That Mandolin Again.

Well, it has come into the Scribe's Corner, and has gone out again, to make one man happy in his hard tasks. Only it was not a mandolin after all, but a guitar. It was the gift of Mrs. Nina Wolfe, and the gift will make music in her soul, as the guitar will in the recipient's ears. I am glad he didn't have to wait until he got his harp in the Golden City. The harp is a good thing to look forward to, and we shall all of us, who are lucky enough, be glad to hear David on his harp; but that does seem a long way off, and so we all rejoice that our almost blind but youthful preacher in Kona can thrum a guitar in his home after some of those long journeys about his large parish; and I think that this people will love him even more than they do now, when they see the added joy in

his face because his music-loving soul has found congenial expression.

FIELD HAPPENINGS.*

1. Some specially valuable touring has been done during the quarter ending September 30. Rev. H. P. Judd and Rev. R. B. Dodge made the circuit of East Maui together preaching and holding meetings at many points. Rev. E. S. Timoteo and Rev. H. P. Judd together or separately preached in all the Molokai churches, and the latter made a preaching tour through Hamakua, Hilo, and Puna. Rev. E. S. Timoteo has been specially useful in the Koolau district of Oahu. He has been instrumental also in securing regular preaching services for the Hauula Church through supplies from Honolulu and Waiialua. Rev. A. S. Baker has done an unusual amount of visiting in the homes of the people in the region of the typhoid fever epidemic in Kona.

2. There has been special activity in the repair of church property, and in the erection of new buildings. Three churches on Kauai have been renovated and put in first class condition. The Fort Street Chinese Church has received extensive repairs, and presents an attractive appearance. A Worker's Cottage has been added to the Kalihi Settlement at a cost of \$600. A fine gymnasium has been erected and dedicated at Palama Settlement thus distinctly enhancing its service to that community. New buildings have been erected at Olaa, Hawaii for the Hawaiian Church, and at Wailuku for the Japanese Church. Parsonages also have been secured for the pastors at Wailuku and at Koloa.

Some very necessary and expensive sanitary improvements have been completed at our Honomu Settlement, the expense being generously met by the agents of the plantation. Similar much needed improvements at our Chinese and Japanese parsonages at Hilo are about completed.

3. Gratifying progress has been made in securing pastors for some of our pastorless churches. This has been accomplished however in two instances at the cost of making two other churches pastorless. Thus the church at Olaa has given up its pastor to the church at Li hue, and the church at Kaupo has lost its pastor, while the church at Haiku has secured him.

On the whole our Hawaiian churches are better provided with pastors than for some time previous, though the need is

* From General Superintendent's Digest of Quarterly Reports ending September 30, 1909.

great for men to supply churches still without pastors.

Several new fields could be opened in our Japanese work, and five evangelists could be wisely placed if the men were available. There are similar urgent calls pressing on us for evangelists to enter new fields among the Chinese. Several promising enterprises could be inaugurated if the right men could be secured.

Our Japanese work has been strengthened by the coming of Rev. Mr. Hori to be the pastor of our Nuuanu Street Church.

4. There have been numerous accessions to our churches, but the number has not been as large as during previous quarters, probably due to the fact that this quarter includes the summer season when there is less activity in our churches than at other times. Noteworthy accessions however are reported in the Hawaiian churches at Lihue and at Hala-wa, Molokai.

5. The spirit of co-operation has manifested itself in a variety of helpful ways. Rev. Mr. Burnham has been of great assistance at Lahaina in work among the Chinese and in Settlement enterprises. Dr. Waterhouse and wife have done splendid missionary service at Koloa in the Hawaiian Sunday School and in the Japanese mission. Miss Tappan of the Mid-Pacific Institute has rendered helpful assistance at our Chinese Settlement on Beretania Street. The visit of Dr. Scudder to Kona, Hawaii, was a stimulus and encouragement to our workers there.

6. We are glad to report large enrollments at all our schools. Probably these schools were never in better condition than today; and yet several of them find it difficult to meet the demands on them for lack of funds.

No definite announcement has yet been made by the Committee on the Bible School as to the date of opening, but progress has been made in mapping out a course of study. Two of our agents are holding monthly classes for Bible study of the Sunday School lessons.

7. Generous gifts have been received including \$1500 to be added to the Mrs. M. S. Rice fund; \$500 for the Pastor's Aid Society of Hawaii; \$200 to aid Mrs. R. B. Baker in her work; and \$100 to the Kaiwiki Chapel Fund.

The reports of our agents and superintendents are full of interesting facts which it is impossible to include in a brief survey of this nature.

While Thanksgiving has its foundation on Plymouth Rock, Christmas rests upon the Rock of Ages.—Charles Dudley Warner.



Central Union News

A. A. EBERSOLE

A Healthy Growth.

It is as it should be, when at every communion service a goodly company of new members come into church membership. The December communion was made especially joyous because twenty more were received, making seventy-nine who joined us during the year. Of these twenty who came in at this time five came on confession of faith, one on reaffirmation and fourteen by letters from other churches.

Annual Meeting.

The mid-week service on December 15, gave way to the annual business meeting of the church, for the election of officers, and such other matters as might be presented.

The election resulted as follows:

Deacons—Wm. D. Alexander and P. W. Rider (Re-elected).

Deaconesses—Mrs. T. G. Thrum (re-elected), Mrs. W. W. Hall.

Standing Committee Members—P. L. Horne, Geo. W. Paty.

Clerk—W. W. Hall (Re-elected).

Treasurer—O. C. Swain (Re-elected).

Trustees—S. M. Damon and Zeno K. Myers (re-elected), J. P. Cooke (in place of J. O. Carter, deceased), C. H. Cooke (in place of C. M. Cooke, deceased.)

Officers for the Bible School:

Superintendent—Ed. Towse.

Assistant Superintendent—Mrs. E. A. Jones.

Secretary—A. E. Larimer.

Treasurer—W. J. Forbes.

Librarian—Harold Gear.

Supt. Sunbeam Class—Mrs. R. D. Mead.

Supt. Primary Dept.—Miss Charlotte Hall.

Supt. Junior Dept.—Mrs. R. W. Andrews.

Supt. Home Dept.—Mrs. E. B. Waterhouse.

Woman's Society.

In the general reorganization of the Ladies' Society the name was changed to "Woman's Society." The following officers were elected for the ensuing year.

Mrs. W. C. Hobdy, President.

Mrs. Malcolm Mac Intyre, Vice-President.

Mrs. A. C. Alexander, Treasurer.

Mrs. W. W. Thayer, Secretary.

Councillors At Large:

Mrs. Z. K. Myers.

Mrs. E. W. Peterson.

Mrs. J. M. Whitney.

Committee Chairmen:

Mrs. Alonzo Gartley, Calling.

Mrs. W. E. Brown, Educational.

Mrs. A. C. Alexander, Finance.

Mrs. Marston Campbell, House.

Mrs. Stanley Livingston, Membership.

Mrs. Forbes, Religious Work.

Mrs. Abram Lewis, Social.

These officers, councillors and committee chairmen constitute the Executive Committee.

With more than two hundred members the Society enters the new year with greater promise than ever.

An Important Line of Study.

On Thursday evening, December 9, a group of men called together under the auspices of the Social Section of the Men's League, organized a class for a careful study of modern socialism. If the first meeting is any criterion this will prove an exceedingly interesting and profitable cause. The work is outlined for seven months and at each meeting certain phases of the subject will be presented by appointed speakers and the meeting is thrown open for discussion. Some lively debates are sure to follow.

Ministers' Class.

Parents are beginning to appreciate the value of the class which the minister conducts each year during the winter

months, for the boys and girls of the church who are thirteen years of age. This year there are twenty in the class ten boys and ten girls. The class meets every Friday after school. The attendance is almost perfect and the interest in the work most encouraging. The little book which they use "Our Children for Christ" is a new edition of the minister's own series of lessons setting forth, largely in the language of Scripture, the fundamentals of the Christian life.



Christmas Carol.

The Bible School presented this year what was, by all who saw it, pronounced to be the most beautiful representation of the Nativity ever given in Central Union Church.

It was an entirely original production written and staged by Mr. Jas. A. Wilder. The first scene represented some shepherd boys lying asleep while in the distance could be seen the village of Bethlehem. The brightness of the star and the far away voices of herald angels awoke them. Then came the Three Wise Men clad in silks and jewels carrying their gifts to the new born King—and enquiring the way to Bethlehem. The dialogue, mostly the language of Scripture, was most impressive.

The second scene was a tableaux representing the wise men and shepherd boys gathered in worshipful adoration about the mother and child in the stable. Not a word was spoken in this scene. Although the room was crowded to the doors a hush fell upon the audience and the effect was one not soon to be forgotten.

The music was in charge of Mr. W. A. Love, chairman of the Musical Section of the Men's League. A splendid orchestra played most effectively the music accompanying the carols and during the final tableaux.

Everyone was so delighted with the presentation that Mr. Wilder and those who so ably assisted him were persuaded to repeat it on Monday evening, December 27, for the general public who were not able to attend the first presentation on Thursday evening, the 23rd, when another large audience was present.



"More Blessed to Give Than to Receive."

In accordance with the custom of the Bible School, this was the year for the scholars to give gifts instead of receive. It was a beautiful sight to see class after class bear their gifts to the platform and present them to the minister and the deaconesses who the next day distrib-

ed them among the poor families in Palama and Kakaako. Besides many useful articles and great piles of toys, \$36 was handed in in money. No better proof

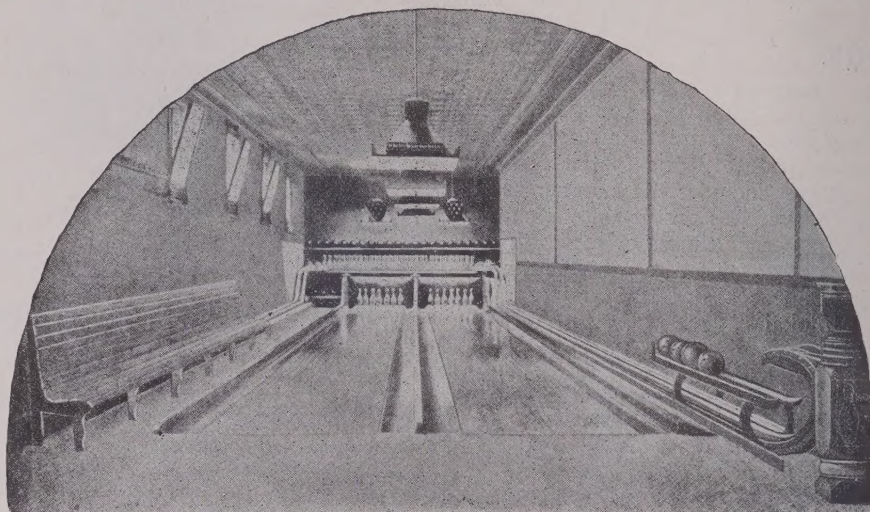
was needed than the joyous faces of the children as they came with laden arms that it is "more blessed to give than to receive."



Men Working for Men



PAUL SUPER



A FEATURE OF THE NEW BUILDING.

The New Building.

Building matters are now moving along. The whole corner of Hotel and Alakea streets has been secured for the building site. This includes 142 feet front on Hotel street, extending from Alakea to Adams' Lane. The Alakea side is 212 feet long, including the whole of the Library land, and the Adams Lane side is about 185 feet. The total area is about 28,000 square feet, and costs the Association \$57,000. The building will not occupy the whole of the lot, but will have a frontage of about 90 feet and about 160 feet length. The rear of the building will be about 110 feet wide.

The Building Committee is now complete, except for the appointment of one man and consists of Messrs. T. Clive Davies, Chairman; F. J. Lowrey, W. G. Hall and A. Gartley.

Their first business will be the choice of an architect, which choice will be made early in January.



Religious Work.

The two most satisfactory features of the Association's religious work are the shop Bible classes and the Monday night meeting for the students in the night

school classes. The class in the Catton Neill Shops meets every Thursday noon and averages between 25 and 30 in attendance. The Honolulu Iron Works class meets Friday noon and averages around fifty. The average for December was 51. The course followed is called "The Master Man," a series of incidents from the Life of Christ. Each man has a copy of the text, extracts from the scriptures, from which the class reads before the talk on the days' lesson.

The young men in the educational department take kindly to the Monday night meetings, held at nine o'clock in the Social Rooms, the attendance running from 35 to 40 each week. Thus in these three meetings about 120 men a week are reached, many more than we formerly got together for the Sunday meetings in the building, and to quite a large extent, composed of non-church-going men.



Notes.

A class in Commercial Law, to be taught by Judge Alexander Lindsay, Jr., begins work January 18.

O. H. Ingalls has had to resign his position as office secretary owing to ill health. Seabury Short, son of the Rev.



TRY A GAME OF CHECKERS.

Mr. Short of the Episcopal Church, took his place January first.

The January Round-Up will be "Seeing Honolulu by Moonlight." The December one, "A Trip to Frisco on the Alameda," was such a success that the committee will try that form of entertainment again. Various phases of Honolulu life will be burlesqued on an imaginary tour of the city.

R. L. Gault, the new elected secretary for boys' work, is expected early in the year. The present force anxiously await his coming, and hope for big things in boys' work when he gets here.

Dr. Scudder will begin a series of talks in the building at noon, once a week, taking up religious problems of young men, and answering such questions as the men care to ask.

A chess tournament and a tennis tournament are interesting a number of members, young and not so young.

224 men and boys have joined the Association since September first.



A GOOD TRIER.

Foreign Correspondence

E. W. THWING

Tokyo, Oct. 22, '09.

The days have been passing so rapidly that it is hard to realize that over three months have been spent in Japan. The summer at Karuizawa was most delightful. The many meetings and

conferences gave splendid opportunity to meet with old friends and to make new. Quite an extensive tour has been made through Japan, visiting churches, schools and colleges. Fifty addresses have been given, reaching some thirteen thousand students. The Japanese seem interested in the International Reform idea.

A very pleasant visit was had with Dr. De Forest at Sendai. The good Hawaiian coffee at his table made me think of the fine coffee the ladies of Central Union Church always provide.

Perhaps the greatest treat enjoyed has been the Protestant Semi-Centennial Conference. The report and the review of the fifty years' work in Japan was full of interest.

Christian Progress in Japan.

An extract from Dr. Imbrie's address will show something of the progress of missionary work during the past fifty years:

"Fifty years ago there was not a Christian in Japan, now they are to be found in the Imperial Diet, on the Judge's bench, and in the Imperial University. On this occasion they had gathered from all parts of the country to celebrate the founding of Christianity. It has made for itself a place worthy of recognition in this nation, and this assemblage today is a fact of profound significance.

"At present 500 men have been ordained, and 300 more are preparing. There are 200 financially independent congregations, and 500 that are not yet independent. In Japan there are 1,200 Sunday Schools, and 90,000 school teachers and students, while 260,000 yen have been contributed to the churches.

"What is needed more than statistics is a deeper sense of responsibility as churches of Japan, and a new vigor of life as never before. The Church of Christ that goes forth to conquer must have a message.

"Christian ideas and principles have been working in the minds of the people. Christian literature is read to a large extent, or the apostles or disciples are quoted in the daily papers along with the wisdom of the Japanese sages.

The English work most read is the Christian Scripture.

"What is the outlook? A voice is heard—the voice of one crying to prepare the way of the Lord. There is an open door. The great work is yet to be done. The evangelizing of Japan can only be accomplished by time and toil. In the process, time is an essential element. It is like the siege of Port Arthur. Endure hardship like a good soldier. That is the injunction to be taken to heart by the churches of Japan."

Count Okuma Speaks for Christianity.

I had a very pleasant visit with Count Okuma at his home a week ago. He is very friendly and spoke most highly of the work of the missionaries in Japan. He is much interested in the International Reform work, and believes in the true brotherhood of mankind. He said to me: "There is really no such thing as the East and the West among people. We are all men of the world, very much alike and truly brothers. It is a mistake to speak of the Orient and the Occident as so different." Count Okuma also attended the Conference and gave this testimony as to the value of Christian missions:

"I am not a Christian, but I am the indirect beneficiary of Christian influence. The civilization of Japan is Anglo-American, and largely brought about by the missionaries, sometimes by conscious, and sometimes by indirect, influence. I wish to congratulate you on your achievement in these fifty years. I warn you that today and henceforth is the time to go to work for Christianity, and that which you have done is but a small part of the work you are destined to do in this Empire."

Good News for Hawaii.

It was good news to learn from THE FRIEND that Dr. Scudder is to stay in the mid-Pacific, where he is so much needed. Some of his words much impressed me as looking forward to unity, uai, as they say. We may hope so. Many people would like to get some Pacific problem of the future and the hope of being able in a small way to help on that mightiest of all inter-racial

(Continued on page 16).

Our Young People

HENRY P. JUDD

It will be noticed in this issue that the expositions of the Sunday-school lessons have been omitted from this department. It has been thought unnecessary to give these brief outlines of the lessons considering the fact that so many excellent quarterlies and lesson helps are accessible to all at very low prices. For the year 1910 this department will be limited to one page and will contain items of interest in the Sunday-School and Christian Endeavor work.

We will be glad to receive any reports, items or suggestions from any Sunday-school or C. E. society in the Territory for we wish to keep in touch with all the phases of Christian activity among the young people of Hawaii nei. It is a true saying that knowledge begets interest, and the axiom applies in the Sunday-school and C. E. work as well as elsewhere. Let us hear what our schools and societies are doing.

The Hoike Session.

The last of December has been the time for the usual district "hoikes." The general superintendent has been invited to attend several of these gatherings but, not being able to divide his body into several parts, has had to refuse almost all of the invitations.

Readers of the "Nupepa Kuokoa" can easily keep posted as to the time and place of the various "hoikes." The hoike has a hold upon the popular mind of the Hawaiian people and is very useful as a means of gathering in the indifferent members of the Sunday-school and of attracting some who are not members of any school. It is a great success as a social entertainment, as a popular gathering for the singing of hymns and the recital of Bible verses and Sunday-school lessons.

The spirit of friendly rivalry between schools of different localities is apparent at times; the appeal for a large offering from the schools is made sometimes noisily and always urgently, and through all the proceedings is the note of joy and delightful entertainment. What a splendid opportunity for a spiritual uplift and also for the gaining of valuable knowledge regarding new methods and ideas is thereby thrown away. Too often has the crowd filed out from the church with the beautiful songs still

ringing in their ears and gone to the lunch tables there to delight themselves further in the delicacies and to enjoy social conversation and then departed to their homes in no wise spiritually strengthened or enlightened.

We suggest that the district superintendents devise some scheme which will prove to be of great benefit in the conducting of the hoikes. The spirit of worship should take the place of hilarity and confusion; there should be one or two speakers prepared to give practical talks on some of the live S. S. topics, instead of so much bouquet-throwing as is noticed so often; there might be an exhibition of a model class or perhaps a black-board talk. An informal conference of the teachers present might result in much profitable discussion. Other methods may easily suggest themselves as feasible and advantageous. The hoike is a good institution if well conducted. Let us try to improve it all along the line and make it a real force, of spiritual and educational value as well as social.

The Superintendent on Molokai.

Soon after arriving from the Mainland with his bride on November 23rd, the Superintendent started out for a three week's tour of the islands of Molokai and Lanai.

The first two weeks of the journeying were spent at Kauluawai, Molokai as guests of Mr. and Mrs. George P. Cooke. From this delightful home trips were made to the various places on the Kona side of Molokai. The Superintendent's attention to church activity on the island was attracted immediately upon his arrival late at night on November 30th.

Near the end of the long wharf, the new Kaunakakai church loomed up prettily in the moonlight. The building was erected under the immediate supervision of the Rev. D. K. White of Lahaina and is a beautiful and spacious house of worship. The dedication service was held on Christmas day and was very impressive and helpful.

On Sunday December 5th we visited the Kalaiakamanu Sunday-school at Kaunakakai in the old church building and were most cordially received by the people. Being called upon by Mr. Ua-

hinui, the Superintendent, I gave a talk in Hawaiian and Mr. White, the minister-carpenter of Lahaina followed. He spoke of the new church building and what it should mean to the people, also referring to the benefits that were to be received from the Christian influences of such men as Mr. Gay of Lanai, Mr. Cooke of Molokai and Mr. Baldwin of Maui.

On Saturday the 11th, I rode to Halawa, stopping en route at Kaluaaha for luncheon with Mr. and Mrs. H. R. Hitchcock. Just before dark I rode into the beautiful valley of Halawa and was the guest of Hon. Joel Nakaleka over Sunday. The Rev. E. S. Timoteo had been holding a series of evangelistic meetings during the week with the result that on Sunday morning thirteen new members were received into the church. The services of the day were unusually interesting, beginning with an excellent hoike, following with the morning worship at which time Mr. Timoteo preached, and concluding with a C. E. installation of new officers and a wide-awake prayer meeting. The Halawa Christians gave evidence of great interest in their church life and work for the Master.

On Monday morning Messrs. Nakaleka, Timoteo, Kaalouahi, the minister, and Judd rode over to Waialua and held a meeting in the church. An opportunity was afforded us to speak first to the school children in English and then to the adults in Hawaiian. After our meeting we were delightfully entertained at luncheon at the home of Mr. Cathcart, the school teacher.

On Lanai.

The following day we sailed for Lanai, having a few hours en route at Lahaina, where we received many favors from the Rev. and Mrs. C. G. Burnham and the workers at the Baldwin Settlement House. A short passage across the channel from Lahaina found us at Kahalepalaoa and a cordial welcome awaited us from Mr. and Mrs. Gay. Our stay on the island was most enjoyable. The services on Sunday in the Lanaihale church were interesting as usual and the people of the island are actively engaged in Sunday school, C. E. and other phases of Christian life. It is good to know that Mr. and Mrs. Gay are to stay on the island and will continue to be the earnest workers in the vineyard that they have been during the past few years on Lanai.

THE WORLD'S GREATEST SYNDICATE

By REV. E. B. TURNER.

An organization that covers all of North America, managed by a Committee of one hundred of America's choicest business and professional men, all without salary; directing the study and Christian activity of more than twenty millions of people. All this at an expense for administration of one-third of one per cent. per annum per capita of its constituency; and having as its sole purpose the honoring of God and the betterment of the world by the building up of strong Christian character; by bringing the best in each denomination to the support of all, as it calls together annually something like three millions of people in its seventeen thousand stimulating educational conventions, through the intelligent, efficient study of the Bible—surely such an organization may properly be called

THE WORLD'S GREATEST SYNDICATE

and that organization is

THE INTERNATIONAL SUNDAY SCHOOL ASSOCIATION.

This Association needs at once

1. A Temperance Superintendent to devote his time to this department.

2. A white secretary to be located in the Southland.

3. A superintendent for the work among the negroes of the South.

4. An Intermediate Superintendent for this most important department.

5. A College and Seminary Secretary—a college bred Sunday School man who shall impress the Sunday school idea and the Sunday school opportunity upon the student bodies of the land.

6. A Missionary Superintendent who shall devote himself to giving the schools the missionary vision.

7. The additional office assistants required by the installing of any or all of these Superintendents or Secretaries.

\$10,000 will do most of this work outlined above; of this amount \$4,000 has been pledged, provided the balance can be secured in pledges by January 1, 1910.

One hundred Life Memberships in the Association have been issued to the first one hundred persons who subscribe One Thousand Dollars each to this fund. Three years are given in which to make the complete payment, the proceeds of the fund to be expended only for the extension of the work of the Association.

Inasmuch as this Association directly benefits the Christian work of our is-

lands, as well as much of the world, for the International lessons are used wherever English is spoken, it is eminently fitting that we should have a part in subscribing to this noble fund. Our islands could at least raise \$1,000 to secure one life membership. No money could be better invested. Dividends are guaranteed in the World's Greatest Syndicate. Would you like some stock?

During those days when the men of the Japanese cruiser Idzumo were granted shore leave, the Makiki Church was very active in welcoming and entertaining them. Thirty of the young men went each morning to the ship to act as guides, each young man taking a party of about fifteen to the various points of interest in and about Honolulu. By the kindness of the Promotion Committee these guides were able to present each one of their party with some promotion literature, and some good Christian ammunition was likewise put into the hands of the officers and men in the form of tracts such as "Christianity and War," by Dr. De Forest, and others, which would especially attract the attention of those to whom they were given.

You can

"Eat your cake and have it"

in a very real sense.

You can give away your property and have it,—really enjoy it, as long as you live. You couldn't have it longer than *that* anyway.

This is the idea of "THE CONDITIONAL GIFT PLAN'S" Your money,—property, or whatever can be converted into money,—pays you a good, steady income during your life and goes on working for you and for humanity after you are gone.

So you "make friends (by) the mammon of unrighteousness,"

So also, you "lay up for yourself treasures, etc."

This is no can't. It is Christian stewardship and sound business sense combined.

The Finance Committee makes you an offer of one whole per cent better than before. You can hardly invest much better elsewhere and

the amount you invest with the Hawaiian Board in your life time will not be
wrangled for after you are gone.

If you are 20 years or over your money will earn 5 per cent.

" " " 50 " " " " " " " 6 " "

" " " 65 " " " " " " " 7 " "

" " " 75 " " " " " " " 8 " "

See the Treasurer of the Board and talk over the security, the form of gift, etc.

MAKE FRIENDS,—make your money make friends. Make it work.

BOARD OF THE HAWAIIAN EVANGELICAL ASSOCIATION.

❖ ❖ The Liquor Problem in Hawaii ❖ ❖

Report to the National Convention of the American Anti-Saloon League, Chicago, December 5-12, 1909, by John G. Woolley.

I have not been idle in Hawaii, but my report is a record, not of accomplishment, but of opportunity and need.

Draw a line from San Francisco to Port Darwin; another from San Diego to Singapore; another from Acapulco to Yokohama; another from Panama to Hong Kong; another from Valparaiso to Vladivostok; another from Sitka to Wellington.

These lines will cross in the Hawaiian islands—the Pleiades of the Pacific. Eight inhabited floating gardens, marvels of beauty, salubrity and hospitality. Where, even as here, the liquor trade, the leprosy of human industry, eats off the fingers of opportunity; eats away the lips of truth; eats out the eyes of ambition and the heart of hope; and pays a rake-off to the revenues, for the privilege. That is my parish and my home.

These Islands were discovered by Captain Cook in 1778, just at the time when King George III was discovering Mr. George Washington.

Exactly 120 years later, the Hawaiian Republic left itself on the door-step of the United States and became The Territory of Hawaii, in line for statehood, and already beginning to play a part of prodigious significance in the drama of World politics, for the New World has moved to Asia, America fronts west and the Pacific ocean is the future.

Uncle Sam has no niece that can compare in loveliness with his adopted daughter. The Hawaiian year has but one month—365 days of rare North temperate June. The Hawaiian dictionary contains no word for "weather."

But the climatic perfection implies no monotony of temperature. The ocean currents and the contour of the land ensure variety, all the way from perpetual snow on the top of Mauna Kea to 85 deg. Fahrenheit in the lea of Punchbowl. If one knows what climate he wishes, he takes a walk and gets it; that is all. At a given point, the mean annual variation is about 10 deg. and the range from noon to midnight about the same.

The Hawaiian landscape matches the climate by contrast. The one is as bold as the other is mild.

From my office window, to the right, half a dozen exquisite valleys open, thick with bungalows at first, but later, mounting into primalval lava-shards and scraps of rainbow, vocal and fragrant with voices and odors of the woods, and in the upper reaches, damp with frequent rains and capricious mountain streams.

In front, the Waianae range of mountains scrawls its long indenture on the sky-line, witnessing to the indefeasable title of life against the tyranny of force, and even death, the trespasser; for, all these quiet, reassuring summits are old volcanoes that, in some youthful passion of the world, hiss-

ed their hot fury from the ocean bed, and spouted red defiance at the stars, while the sea boiled like a kettle. But here they stand, groups of bucolic statuary, catching rain-water, for miles and miles of sugar cane. The boiling lava was land, in the making; the belching eruption was the love song of the elements; and the fire was life, or full of life.

To the left, I spend many an hour watching the long catapult of the South Pacific, green, jealous, cruel, ramming, wave on wave, ten thousand miles of sullen protest against these upstart specks of change, only to fling out flags of surf against the coral bayonets of the reef, where ships of all nations ride in utter calm, and brown Hawaiian boys disport themselves as in a pond. It is the truce of Reaction to Reform.

The blue haze on the mountains; the green interminableness of the sea, the gracious brooding of the soft, sweet sky, the quiet of the scene and of the life, induce a spell almost hypnotic. The spirit of Hawaii seems to say: "There, do not hurry, there is plenty of time. Work if you will, but don't ferment; what is left today, will be good for tomorrow, or mahope! there will be other days."

If you gather from this, that Hawaii is indolent or slipshod, you mislead yourself. Where nerves do not sputter, fewer motions give more results. Hawaii is slow but busy. We have great riches, but no idle rich.

The extra-natural conditions conduce to tolerance and breadth of beam. Ships are civilizations; and Hawaii is the cross-roads for the ships of all nations. All sorts and conditions of men mingle on our waterfront. All freaks and ingenuities of vice, and all the standard forms of virtue, gather there.

American civilization is on trial in Hawaii, with every known competition present and working, and tourist statesmen, students and philanthropists from the four quarters of the earth, taking notes.

The Territory of Hawaii is Inspector General of American public health, against the invasion of Oriental diseases. No infected ship gets farther than Quarantine in Honolulu bay. Nor clears that port without full timely warning to the mainland.

The Territory of Hawaii is the master-key of the Pacific, in case of war. No fleet from the far East could ever deliver a challenge to America, without coaling at Honolulu. The great American question, in the event of trouble with Japan, would be, "How strong is Hawaii?" And the federal government is constructing the answer now, regardless of expense.

In the curve of the beach at Waikiki, deep emplacements are waiting for the great guns that will command the roadway from the harbor to the sea. Dead in front of the channel, and sweeping it from end to end, another battery has its position. Further

on, Pearl Harbor hides impregnable armament. The entrails of the old volcano, Diamond Head have been replaced with vitals of artillery and ammunition for action indefinitely prolonged. The adjacent sea is platted in mathematical squares; and from his look-out on the lip of the crater, an expert aims the great mortars in the pits below.

To man the batteries and shipyards and police every foot of the shore, bodies of picked men from all arms of the service are on duty. It has been a part of my business to observe them carefully. They are young, clean, quiet, and a credit to the country. But the monotony and enforced idleness of the life they lead put heavy strain upon the soundest character. And it is there, that the liquor trade gets in its sneaking, poisoning work among them.

More than seventy-five saloons are licensed to lay for them in the one island of Oahu—about 150 in the group. Wholesale liquor stores are mere saloons in Hawaii, except two or three great firms that sell liquor incidentally, and bona fide wholesale. The others are dram-sellers and the worst of dram-sellers, willing, and legally entitled, to sell any quantity, however small, as "bottled goods," and to operate outside bars.

The federal government has drummed the drink out of the camps, for the health, safety and efficiency of the soldier. The rule is enforced, and increasingly respected by the officers. The territorial authorities co-operate, as to the camps outside the city, and refuse to license man-traps at the gates. But distances are short. The marine barracks is in the heart of the city. And the city is a cantonnement of saloons.

It is not worse, in this respect, than other license cities of its size. It is rather better. But the conditions that obtain, make the saloons of Honolulu more mischievous than those that prey upon mainland cities of the same class.

The island of Oahu is to all intents and purposes a naval and military camp, from the water to the clouds on the mountains. The rule of congress should embrace it all, and the illicit liquor seller should be hunted out as diligently as plague rats, for the health and honor of the soldier and the country.

The native Hawaiians, reduced now, by the vices and diseases of Christian nations, to some forty thousand in number, are as fine a race, under the circumstances, as the world can show. Measured by any standard, they exhibit some virtues that would adorn the nations that are more advanced. They are nominally Christians. That is, they are precisely like other Christians. But they are still the veriest barbarians when they take to drink.

They have no love of money, to make them stingy. They have no love of power, to make them prudent. They have no loud call to thrift and industry. They are gentle, handsome, hospitable, peaceful. But they are only ninety years removed from naked animalism. The liquor traffic simply murders them.

For the sake of humanity and decency, the spirit of the international agreement to keep alcoholic drinks from South Sea peo-

(Continued on page 16).



Notes From the Field



FRANK S. SCUDDER



"What a thought that was when God first thought of a tree."

How the Tree-Planting Proposition Was Received.

That the offer of trees for planting on Arbor Day met a felt want on the part of the Japanese living in camps on the various Islands, was evident from the glad response accorded to the proposal that they should celebrate Arbor Day by beautifying their home surroundings.

The above samples of trees were taken from place to place and the people were invited to order such as they desired, seizing this opportunity to improve the camps for their own sake, for the sake of their children and those who should afterward enjoy the result of their endeavors.

Plantation managers and other friends also gave hearty encouragement to the plan, in some cases to such an extent that the Tomo Prizes for the best results in tree-planting sank into insignificance.

Mr. B. D. Baldwin offered a prize of \$25 for the best results obtained on the Makaweli plantation by the end of 1910.

Mrs. Hans Isenberg gave a carte blanche order for fence posts and wire

to any who chose to build a protecting fence around their trees in the camps in the vicinity of Lihue.

Others offered to raise from seed any kind of trees that might be desired and furnish them free of cost to the laborers.

The number of trees ordered reached the grand total of 5,522, though, because of the exhausted supply of certain varieties, the number actually sent out fell short of that number by several hundreds.

One gratifying result has been that the Christians have in some cases laid plans for the general improvement of the camps in which they live, planting, here a windbreak, there a tree that shall give shade for playing children, or for women who do the washing.

The following letter from Mr. Tsuji gives a vivid description of the interest taken in one locality:

Lihue, Kauai, Nov. 16th, 1909.

Dear Sir:

"I thank you very much for your kind trouble for the trees. Mr. Weber sent the wagon and carried them to my house. We are so thankful and glad

we got nice trees so many. I carried about ten boxes to Hanamaulu and gave them all before the Arbor Day, so many people planted trees on Arbor Day. My school boys and girls planted many trees in my school yard on that day. Mr. Weber is so kind for planting trees around Japanese camps. He gave men to dig holes to plant trees and made fences so nicely for two or three places near the public road. If the trees grow it will be a very nice view. All Japanese are so glad they got fences around their homes and planted trees. They promised with me to take care of the trees, to give water and clean the yards hereafter. When you make a visit next time upon us you may see some places nicely changed and trees growing. All people say, now Lihue Japanese have a very fine place. By and by Lihue will be number one place on Kauai. Many people hope to get some of the Cypress. These trees look very nice, so they like to get them very much. I told them they will get some after six months after, as you wrote to me the other day. May I ask your trouble to send any book or materials to study for trees or planting. We are expecting to study on the subject of planting trees.

Mrs. H. Isenberg is very kind, to give help so much for fence posts and wires. Some people are now making little gardens around their houses. Please give thanks to her and also the officers of the Agriculture and Forestry Department for their kind trouble for sending trees this time. All Japanese are so thankful and glad for them."



Thanks for Pictures.

I am working now in Makaweli, Kauai, always visiting laborers' houses for missionary work. I found that they all feel very lonely with nothing to interest them. Then I was thinking what to do. Just in time, Rev. Frank Scudder sent to me very plenty of nice pictures. I was to divide these among the Japanese of our camp. All at once they began to make nice each room and they are very glad feeling interest in the pictures. I thank our friends for the trouble they have been so kind as to take for me.

S. TAKAHASHI.

THE LIQUOR PROBLEM IN HAWAII.

(Continued from page 14).

ples; and the policy of our own government which keeps American Samoa safe from the saloon; ought to include Hawaii.

But the Territory is unequal to this plain duty, though well enough disposed, until the sturdy, middle-class democracy arrives. It has not arrived, and is not yet beginning to arrive.

Hawaii has a population of 170,000. Seventy thousand of these are Japanese, presenting a problem that is serious, if not dangerous. Their children born in Hawaii are American citizens. The time is not far away when they will be an important factor in politics.

Twenty thousand are Chinese. Sixteen thousand are Portuguese. Seven thousands are hybrids. And ten thousand are Anglo-Saxon. A percentage of the beneficiaries of Hawaiian plantations reside away from the Islands. They receive their monthly dividends on sugar stock and their Semi-Annual interest on Sugar bonds, and contribute nothing to the actual man-to-man problem of good government. A few of the strong white men take their political duty seriously but, speaking broadly, the better whites avoid politics. The legislature is controlled by natives. The constabulary is native. The Territory is at the mercy of the liquor men, who are white, expert, unscrupulous, and indefatigable.

A majority of the natives are opposed to the liquor trade. But they cannot cope with the liquor power either in cunning or stability. There is abundant sentiment and courage; but both are undeveloped as to fighting-power and staying-power.

Even if the native officials were more nearly adequate to deal with the cleverest of all public enemies, the representatives of the Internal Revenue Department of the federal government, while very efficient in that service, are—even by their very efficiency—practically abettors of the illicit liquor sellers. The fault is not in the officials, but in the law, save in one particular; they do not enforce the law that requires the Special liquor dealer's tax receipt to be posted up in a conspicuous place.

The illicit business in the islands is not great in volume, but it is very serious. The government, and the military and naval officers protect the camps on the inside, and the Territory does its best to cooperate, and to protect the fish market—the great gathering place of the natives. But the illicit liquor seller—with his federal tax receipt concealed—largely nullifies them all, and in the operation, furnishes his brethren of the legitimate trade with the stock argument for their business existence—that "prohibition does not prohibit."

Hawaii is purely a problem of conservation and reclamation. The porous lava mountains are saturated with water, like giant sponges. Leeward agriculture means first and always development of the latent moisture and its distribution by irrigation systems. Titanic pumps, today, are lifting water five hundred feet for farming purposes. This means enormous capital and herculean labor.

Leeward sociology presents precisely the same characteristics. The Hawaiian race, which controls the law-making, law-enforcing function in the islands, is rich in moral and political potentialities. The fruit of

ninety years of missionary work surely abides. But the soil of barbarism is very porous; and the application of Christian ethics to democratic social tillage is still a matter of many years of social engineering.

In short, the present developed police power of the Territory cannot meet the liquor situation. It can help and is ready to help, and in the long run it would win. But the present need is too great to wait for a remotely future remedy.

Hawaii is the Capitol of American peace, and the model of American missions. The federal government ought to control, can control, the liquor traffic in the islands. The ports are in its hands. The federal officers are capable and locally unentangled. Its power is respected and feared. The federal judges are independent, and very able.

The federal government ought to take the matter in charge promptly and finally. The native people are entitled to it. The best interests of the army and navy demand it. All classes of helpful and honorable business men would favor it. And the object lesson would be famous throughout the world.

I therefore ask your earnest cooperation in an effort to secure the passage of Senate Bill 1862 now pending in Congress giving prohibition to Hawaii.

FOREIGN CORRESPONDENCE.

(Continued from Page 11).

movements, the closer binding together of Asia and America, is strong."

"The world waits for the coming great free Union Church, where men of all denominations and none, men of all sorts of doctrinal creeds and none, may worship God as brothers and co-operate as fellow servants under the leadership of the Master Man, Jesus Christ. I know of no place where the first example of such a church is so possible today as Honolulu! Here we are off by ourselves in the midst of the great free ocean of the future."

"Finally the ideal demands that we in Honolulu realize our manifest destiny as the missionary center of the Pacific world. Here is the culminating privilege of Central Union Church."

These are some of the good reasons for his staying in Hawaii, and there certainly is a grand work there. May Hawaii well do her important part and bring the East and the West closer together so that the Pacific may indeed be the great "Peace Ocean" of the future.

We are leaving in about two weeks for China, and expect to spend the winter in Tientsin and Peking. Our address is care of Mr. K. M. Gordon, American Board Mission, Tientsin, China. Best wish to all friends in Hawaii.

E. W. THWING.



A Social Settlement in Japan.

Miss Alice P. Adams, an American Board missionary of Okayama, Japan, stopped over in Honolulu on her return to her field, in order to interest the Japanese of this city in the work of the Hanabatake (Flower Garden) Christian Social Settlement, at Okayama, of which she is the enthusiastic superintendent. This work was started eighteen years ago under her care and now has seven departments, all free and all for the very poor: 1, Evangelistic; 2, Educational; 3, Industrial; 4, Medical; 5, Bath; 6, Boys' Club; 7, Loan Association.

As a result of the work of this Settlement the whole neighborhood has gradually improved and people who were strongly anti-Christian have been won over to aid in its support.

The following vivid account of Miss Adams' work and influence has been written for The Friend by Mrs. John T. Gulick:

Told in Japanese.

The recent visit of Miss Alice P. Adams of Okayama, Japan, was an event of much interest to many of the Japanese residents of Honolulu. On Sunday evening November 28, she spoke to an audience of over three hundred of that nationality at the Nuuanu Japanese church and the interest manifested in her address was very marked. No time was wasted on an interpreter as none was needed. Her subject was the work in which she is engaged in Okayama.

Miss Adams has been a missionary of the W. B. M. I. for about nineteen years.

Beginnings.

On taking up work in Okayama she was obliged to pass through the very poorest portion of the city as she went to and fro in her attendance upon her Sunday school. The children of the neighborhood amused themselves by

throwing small stones and dirt at the strange foreign woman and by saluting her with uncomplimentary epithets. These children did not look clean, happy or comfortable and Miss Adams sympathy went out to them. To show her kindly feeling toward them she began to distribute among them copies of illustrated American newspapers which, of course, they could not read but they liked the pictures. These newspapers paved the way for a closer acquaintance and when Christmas came, Miss Adams invited quite a number of the children to her house for a little entertainment at the close of which they begged to be allowed to come again. Miss Adams appointed the next Sunday for the meeting telling them however, that there would be no sweetmeats and no gifts. This satisfied them and the Sunday school thus begun has continued to the present time. Out of it has grown a day school, evening school and regular preaching services, also a genuine settlement work with boys' clubs, and girls' sewing-classes, free baths, free dispensary and a small hospital. Five of the city physicians freely give certain hours of their time to this work and Japanese friends furnish the means for the purchase of medicines.

A Blind Woman's Gifts.

Many interesting incidents were given which show the results of this work in individual cases. One blind woman who with her son had been helped by the mission found a way of earning 30 sen (15 cents) a month came to Miss Adams with the money she had earned and giving her 10 sen said: "I want to give this 10 sen toward heating the bath. I have had so many baths here." Then handing her another 10 sen she said "I want this to go toward buying medicines for the dispensary." And giving her the third 10 sen she said, "Please use this 10 sen toward the expense of the evangelistic work." Since that time the blind woman has shown her gratitude for what she has received by bringing her "little

all," 30 sen a month as her contribution to the work.

Teaching Her Father.

A little girl troubled that her father was a gambler, plead with him to give it up, telling him that she had learned at school that it was wrong to gamble. When she saw that he was not wholly ready to change his habits she began to think. "Father can't read, he can't write and of course he is lonely. I will teach him." So she got out her books and assuring him that reading and writing were exceedingly interesting, the little daughter, every evening taught her father what she had learned during the day at school. The result was that he ceased to gamble, went to work, and is now supporting his family.

One of the boys reached by Miss Adams' work is now a student in the Doshisha Theological Seminary.

Miss Adams has just spent her vacation in the United States, and the Japanese whom she met while in the States contributed \$2,600 for the erection of a building to be used in connection with her work. A collection was taken at the meeting in the Nuuanu Church which amounted to more than fifty dollars. In all, the Honolulu Japanese contributed \$230 for the building.

✽

Hawaii Cousins

We are glad to have this letter from a much missed friend:

Milan, Italy, Nov. 21, 1909.

So far as I know I have never as a "Cousin" written a letter to the Secretary of the Hawaiian Mission Children's Society and so will seize the present opportunity.

My father and I have been having a glorious time and seen too much to tell of in a single letter without tiring you. Landing at Victoria, B. C., we came

south to Oakland, Cal., through Seattle and Portland, then eastward visiting relatives in Chicago, South Salem and Greenfield Ohio (where I looked up the grave of my great-great-grandfather Robert Dickey, South Carolina's soldier in the Revolutionary War) and Washington, D. C. Sailed from New York to Queens-town and have in quick succession seen parts of Ireland, Scotland, England, Belgium, Holland, Germany, Switzerland and Italy.

I have taught Sunday school classes on the way in Chicago, Washington, Glasgow and London in Presbyterian, Congregational, Wesleyan and Baptist denominations; classes of young girls, young ladies and boys and in no class did I have a scholar who could tell where Honolulu was or the Hawaiian islands. Christian Endeavor Societies I have found and visited in Ireland, Scotland, England and France. Hearthy welcome is given everywhere to visitors from Hawaii. Honolulu Sunday schools seem to me much more cheerful than any I have visited. Most of those I have seen are held in the afternoon in basements of churches and at this time of year in the gloaming or in the dark. A great many childrens' meetings are held after dark.

Wearing a collar put on backwards is a universal badge of the clergy here of all denominations. The pastor of the American church in Paris has adopted it.

To describe the places we have seen would be tedious and only repeat what others have written before. In Cologne we saw Zeppelin's dirigible balloon over the cathedral, causing great excitement in the streets below.

We have enjoyed as much as any part of our trip two walks. The first was up the Rhine from St. Goar's to Bingen. We called to the Loreley who answered us sweetly and clearly. Though it was not the season for ripe grapes, autumn colors made the hills along the way beautiful.

The second walk was quite different, being a twenty-nine mile walk through the snow over the Simphon Pass through the Alps to Italy. It was snowing when we started and in taking short cuts we may have missed the way a little for we took much longer than our guide book says was necessary, not reaching the highest point (a little above the elevation of the west Maui mountains) until about three in the afternoon when we were glad to stop for the night at a hospice kept by monks. Our supper with the three monks was most interesting and we managed to let them know

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where we lived and that we were on a trip round the world and that the queer stove at which we had warmed ourselves was made in the year of my birth though we spoke no Italian and but little French and the monks spoke those languages only. The names of but few Americans appeared in the visitors' book of the hospice but we found the name of one member of the Hawaiian Mission Children's Society, Ruth Cornelia Shaw, written there last July. The snow had been well packed down on our climb up (a goatherd with a score of two-colored goats went ahead of us part of the way tramping the path) but during the night was a heavy fall of snow and as we started down toward Italy about seven in the morning we had to walk through snow a foot deep for several miles before other travelers had made an easy way for us. The universal snow must have made the scene superior to any seen by those who only go over in midsummer. In the Gorge of Gondo a narrow gorge with walls two thousand feet high there was some blasting as we came through. The effect of the echoes was tremendous. It sounded for a moment as though that were an avalanche.

With best wishes to you and your household,

Aloha nui,

LYLE A. DICKEY.

A great joy is in store for those Cousins who are yet to hear of the munificent gift to the Society of the old coral Chamberlain house.

To own this house, has been a pet idea of Dr. A. B. Clark ever since his return to Hawaii nei, and the Chamberlain heirs have refused tempting offers, hoping that this place of history-making, this building hallowed by memories of the early days, might continue to speak the message of love and service which the fathers and mothers built into its walls.

The longing to possess the building has grown in the hearts of the Cousins, and petitions have ascended to Him who said, "Before they call I will answer, and while they are yet speaking I will hear."

Negotiations have been under way for some time, and the transfer was made in October, but on December 13th, at a meeting of the Board of Managers, the

president, G. R. Carter, read a statement, making public the fact that, "Through the generosity of the Chamberlain heirs, of the sons of C. M. Cooke in memory of their father, and of B. R. Banning, the transfer was made and the property was deeded to the Society as a memorial of the Sandwich Island Mission."

Plans have been submitted for the renovation of the building, and as soon as money is available such changes will be made as shall make it suitable for storing and preserving relics of the old mission. There will also be an assembly room, a library, and a fireproof vault.

Another generous gift was from the Castles, who bought and deeded to the Society the frame house adjoining the coral building, with the lot on which it stands. This makes possible other interesting and important changes, helpful to the city as well as to the Society.



EVENTS.

Nov. 26—Harold Dillingham chosen by Promotion Committee to take charge of Floral Parade, Feb. 22, 1910.

Total eclipse of the moon.

Y. M. C. A. special committee decide on lot opposite present building for new location if it can be secured.

Nov. 27—Washington correspondence indicates great increase soon in military and naval equipment of Honolulu.

Col. Walter Schuyler, Fifth Cavalry, U. S. A. detailed on army general staff with headquarters at Washington, D. C.

Nov. 29—Sale of Red Cross Stamps to secure funds for tuberculosis campaign begins this a. m.

The Hawaiian Sugar Planters' Association decides upon a new labor rate for the coming year. The contract system of labor is to be still further developed.

Bureau of Navigation decides that Steamships calling for Bunker Coal or oil to pay only port charges and not regular tonnage duty.

Nov. 30—High lift pump to be installed and two new Artesian wells to be bored at the Beretania Avenue pumping station. Rear Admiral Corwin P. Rees receives his commission and will raise his

flag Dec. 2. Kaimuki Improvement Club votes to raise \$5000 for permanent concrete home for the big telescope of College of Hawaii. Building to be ready for observation of Halley's comet.

Dec. 1—Circuit Judge John T. De Bolt endorsed by Bar Association to succeed Justice Wilder on Supreme Court Bench.

Dec. 2—Ex-Queen Liliuokalani practically makes her will and disposes of her estate by deeding all her property in trust to Ex-Governor Cleghorn, W. O. Smith and C. P. Iaukea. John Dominis Aimoku is named her principal heir.

Dec. 3—Grand Jury declares former Chief of Detectives Joseph Leal guilty of graft charges brought against him.

Dec. 4—Ex-Queen Liliuokalani leaves for Washington for the winter. Cable from Governor Frear reports gift of \$100,000 from Andrew Carnegie for Public Library for Honolulu. Local hui buys Island of Lanai of W. G. Irwin and will start cotton plantation.

Dec. 5—Annual impressive memorial services of the Honolulu Lodge No. 616 B. P. O. E. at Hawaiian Opera House.

Dec. 6—British ship Celtic Chief grounds on Kalihi reef while entering harbor. Floated Dec. 9. Arthur McDuffie becomes Chief of Detectives for Honolulu. United States Congress opens.

Dec. 7—Second Federal Judge George W. Woodruff resigns. Merchants' Association cables to Washington urging Congress to act on coastwise suspension. Acting Governor Mott-Smith as President of Board of Health declares a mosquito campaign.

Dec. 10—Mass meeting called by Civic Federation unanimously votes in favor of coastwise suspension.

Dec. 11—Delegate to Congress Kuhio has declared himself opposed to the present local administration. The feeling is that this portends a break in the Republican party.

Dec. 13—President Taft names Horace Harmon Lurton of Tennessee for Associate Justice of the Supreme Court of the United States.

Dec. 14—British steamship Swanley arrives with 874 Portuguese laborers.

Dec. 15—Superintendent of Public Instruction W. H. Babbitt resigns, resignation to go into effect December 31. Anti-

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The Friend

Vol. LXVIII.

MAY, 1910.

No. 5

MEMORIAL HYMN



*Commemorating the 90th Anniversary of Landing of the First Missionaries
at Kāilua, Kona, Hawai'i.*

By REV. WM. BREWSTER OLESON

Tune, Louvan.

*Of old, O God, thy Spirit wrought
To lead our fathers unto thee;
To break the bondage of their lot;
To speed thy truth across the sea.*

*Our sires rejoiced to see the day
That brought the knowledge of thy love;
It stirred their souls in faith to pray;
It set their hearts on things above.*

*A lonely lad first voiced thy call;
By men of faith thy call was heard;
They left their kindred, homes, and all,
And hither bore thy precious word.*

*Thy word with power thy servants spoke,
And peace and concord ended strife;
And thus, O God, our isles awoke
From darkness to the light of life.*

*And still, O God, we cry to thee.
Our needs are great on every hand.
Our fathers' God, our God shall be;
Revive thy work in all our land.*

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All business letters should be addressed and all M. O.'s and checks should be made out to

THEODORE RICHARDS,
Business Manager of The Friend.
P. O. Box 489.

All Communications of a literary character should be addressed to THE FRIEND, corner Alakea and Merchant Sts., Honolulu, T. H., and must reach the Board Rooms by the 24th of the month.

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— AT THE —

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The Friend.

OLDEST NEWSPAPER WEST OF THE ROCKIES.

Vol. LXVII.

HONOLULU, H. T., MAY, 1910.

No. 5

TREASURER'S STATEMENT.

From March 21 to April 20 1910.

RECEIPTS.

A. B. C. F. M.	\$ 38.95
American Missionary Ass'n	1558.55
Bush Place	69.00
Friend	156.00
General Fund	550.00
Hawaii General Fund	258.00
Hawaiian Work	16.00
Hoaloa	99.91
Invested Funds	1137.63
Japanese Work	100.00
Kalihi Settlement	276.25
Kauai General Fund	2474.40
Kawaiahao Seminary	230.00
Kohala Girls School	135.00
Maui General Fund	100.00
Ministerial Relief Fund	25.05
Oahu General Fund	1305.07
Office Expense	52.50
Opukahaia Fund	62.00
Portuguese Work	25.00
Preachers' Training Fund.....	75.00
Tomo	58.50
	\$8802.81

EXPENDITURES.

A. B. C. F. M.	\$ 232.10
Chinese Work	\$112.50
Salaries	699.50
Eng. and Port. Work.....	67.80
Salaries	558.00
Friend	65.60
General Fund	157.80
Hawaiian Pastors' Aid	30.00
Hawaiian Work	85.50
Salaries	511.00
Hoaloa	44.50
Invested Funds	8.67
Japanese Work	435.25
Salaries	871.50
Kalihi Settlement	325.65
Kohala Seminary Salaries	140.00
Office Expense	47.85
Salaries	489.00
Palama Settlement	250.00
Preacher's Training Fund	20.00
Portuguese Work, Salaries.....	275.00
Tomo	36.25
Wailuku Settlement Worker	50.00
Upchurch James	3.75
Waiakea Settlement	50.00
	\$5567.22
Excess of receipts over Expendi- tures	\$3235.59
Balance at the Bank	2512.47

Only Once.

This generation in Hawaii is now faced with an opportunity and a privilege which it can never again meet. On the twenty-ninth of next month it will be exactly one hundred years since the churches of Massachusetts organized the American Board of Commissioners for Foreign Missions. Within ten years the mission to Hawaii was commenced, and before the first half century was ended these islands had been won for Christ far more completely than England had been after hundreds of years of Christian teaching. The fruits of that victory were the development of a sound judicial system, orderly administration of justice, establishment of constitutional government, universal education, the preaching of the Gospel to every Islander, and a high degree of ethical practice. There were weak spots in the resulting character, but no weaker than that shown by hundreds of whites residing here who had had the benefit of more than a thousand years' heredity of Christian teaching. The triumph of the Cross in Hawaii was more pronounced, overwhelming and bona fide than it had been anywhere else on earth since Jesus began proclaiming "The Kingdom of God is at hand."

This era of victory was followed by a period of material fruit bearing. The second missionary generation gave itself largely to developing the resources of Hawaii while conserving and strengthening the spiritual results already achieved. The effect of this crusade has been as marked as that of the era of gospel proclamation. Hawaii is now, per capita of population, the greatest wealth producer in the world.

Early in October the American Board will hold its centennial meeting in Boston. On August 31 the books of its centennial year will close, and the report of what has been achieved will be presented at the October meeting. There are therefore only May, June, July and August during which to help make this record forever honorable.

The question which we of Hawaii must face is this: "What are we of the second missionary generation doing in foreign missions comparable to that which our fathers and mothers wrought?" To conserve the fruits of their work is good, to carry it further by giving the Gospel to the tens of thousands of Asiatics here is also good. But

this is merely self-preservation. It is excellent home missionary work. It also reacts favorably upon Asia, and thus has its foreign missionary bearing. But if this is all, then we can hardly consider ourselves worthy sons of noble sires. They gave up all to come here for Christ. Our gifts, though more than theirs in dollars and cents, are infinitely beneath theirs in spiritual value. It is another case of the widow's mite versus Dives' shekels.

The Crux of the Situation.

The time to show our relation to the work of our fathers then has come. We can demonstrate our fundamental sympathy with them by consecrating a large share of our material wealth to the work to which they gave their lives. We can do it at a time when it will count more than ever before or after. And for the reason that we men and women are creatures of times and seasons. Birthdays, anniversaries, centennials bulk large in our lives and ought so to do. If Hawaii comes to the October meeting with a gift, adequate to its missionary history and to its wealth concentrated in missionary families, it will say to the world more emphatically than is possible in any other way, "We of the second generation are true to our past. The great victory still moves on here. The spirit of the fathers is the spirit of the sons."

What Would They Do?

If the first generation of missionary fathers and mothers were alive and in as full vigor as they were fifty years ago, what response would they make to the world-wide work of the American Board, provided they had the money now in the hands of their children and grand-children? This is a good question for us to ponder at this season when the Board reports such world wide opportunities for extension of its work as Christian history has never before shown. Here, for instance, are twenty great institutions of learning in mission lands, each with a remarkable past and facing a still more wonderful future, crowded with eager youths, and compelled by lack of resources to shut the door to many others just as enthusiastic who long to enter and be trained as Christian leaders. Each of these twenty institutions needs \$100,000 endowment. The

gift of \$25,000 would maintain permanently a trained American missionary teacher or several native professors. But this educational appeal is only one of many lines of work equally insistent. Hawaii is now in position to repay something of the effort spent upon it by the churches of America. That repayment is of the Christlike sort, not a paying back but a passing of some of the benefits received to others.



But So Much Is Needed Here.

Yes, and that was precisely what people said to Hiram Bingham, Asa Thurston, Samuel Whitney, William Richards, Artemas Bishop, Gerrit Judd, Peter Gulick, Dwight Baldwin, Sheldon Dibble, William Alexander, David Lyman, Richard Armstrong, Amos Cooke, Harvey Hitchcock, Samuel Castle, Lowell and James Smith, Titus Coan, Edwin Hall, Elias Bond, Daniel Dole, Samuel Damon, Abner Wilcox, William Rice, the Andrews and all the rest of their noble comrades before they left America. If they had heeded that word, Hawaii would have been doomed to beechcombers and the kind of civilization they foster. A loyal disciple of Jesus can never dodge such a contrast as is presented, for instance, by the following comparison. Honolulu with forty or fifty thousand people has five finely appointed hospitals, a number of dispensaries, hosts of well trained doctors, and nurses galore, while one Chinese province, Shansi, in which the American Board is at work, has twelve million people with not one modernly equipped hospital and only five white physicians—what the native doctors in China are, we all know. Much is needed in Honolulu, much is required in every Christian country, but that much is as nothing compared with the needs of lands unreached by the Gospel. Fortunately there is adequate means both to meet the local need and to spare a very goodly sum for the American Missionary Centennial and so express Hawaii's sense of gratitude to God for all that the Gospel has meant to her.



The Claim of Gratitude.

It certainly is a golden occasion for Hawaiians as well as whites to join in a great memorial gift to the American Board. Not a few families with Hawaiian blood in their veins have large wealth. Why should not they speak just now, telling the world how much they appreciate the blessings of Christian civilization by transmuting their gratitude into large contributions towards sending the Gospel to those who have it not? It is to be hoped that all of our Hawaiian

churches will join in a special centennial thankoffering to the American Board which shall show in tangible form their loyalty to their Savior in response to his great command. If from Hawaiian sources a gift of unusual proportions should go to Boston it would stir the heart of Christendom.

But gratitude speaks as well to the rest of us who could scarcely have hoped for equal opportunity to acquire large wealth if our fathers had stayed in America. Doubtless we might have been well to do, but no such golden rewards would have been ours. And if we had not received the unique training in a missionary home our quality of manhood might have been distinctly inferior. We owe all to the schooling we had in the noble, unselfish missionary environment of the Hawaii of our childhood and youth. What have we done with our wealth for foreign missions to express our sense of indebtedness for this early training? Can we ever hope for a better time or opportunity than the present centennial year of American missions? Certainly no occasion will enable our gifts to do more in stirring the world's missionary interest than an honestly self-denying gift to the old Board—a gift which will not merely show on our ledgers but which we shall actually feel.

Fortunately this movement has already begun. One of our missionary families has made a gift of \$25,000 to the permanent funds of the American Board for the extension of its work. Outside of this noble gift Central Union Church also reports by several times the largest missionary offering in its history. We believe this to be only the commencement of the good things to come.



The Special Election.

At last the American nation in the most solemn way possible, by special resolution of Congress signed by the President, has called upon Hawaii to express its conviction upon the most important social question that mankind today faces. It is the first occasion of the kind in human history and it is to the lasting credit of Hawaii that it is the recipient of this great honor. For it is an honor thus to be singled out of all the territories since our nation began its existence. The very gravity of the question submitted to our votes adds to the impressiveness of the responsibility. The eyes of the entire world are upon us. Our action will affect for weal or woe numberless other people. We can deal the most signal blow at the dreaded and hated liquor traffic that it has ever yet received, because what we do will influence Asia as well as America. It is well, then, that we enter upon the campaign as upon a solemn, sacred crusade. Let

it be raised to the very highest plane of civic and religious duty. We fight for larger ends than we now can guess. The voice of July 26 will in reality be the cry of a sacrificed race. In pathos this election will rival any plebiscite ever taken on earth. If the pent-up feelings of all the Hawaiians who since the great Kamehameha's day have suffered at the hands of the liquor curse could only find vent on the day of election the result would astonish the world. Of course the liquor forces are already beginning to befog the issue by personal influence and by appeals to the passions of the Hawaiians. But we believe this will not prove successful. The Hawaiian is remarkably susceptible to nobler considerations, and his intuitions are naturally trustworthy. Unworthy men may at times stampede him as well as the rest of mankind by some sudden specious movement. But give him time to think and he responds nobly both to reason and conscience. Hence the result of July 26 is not unpromising. Nevertheless, the fight is ever to the resourceful and untiring. The battle must be carried into every possible sphere. In it every available person must be enlisted. Not only the men, but women and children should be enrolled. The question affects vitally the family and every resource the family presents must be utilized. The Church is also deeply concerned, and here we have a forum unequalled in a great civic battle. Fortunately politics is entirely divorced from the issue. The parties have voted to stand aside and suffer the fight to be waged on the neutral ground of a preeminent moral question. We thank them for this wisdom and this exposition of high civic spirit. Fortunately the liquor interests themselves are divided. Two of the better firms have served notice on the Liquor Dealers' Association that they are not in the fight. That is good. It is to be hoped that more will follow this patriotic action. It is the twentieth century, and therefore it behooves business houses to honor ethical considerations. Brotherhood ought to lead every liquor house in the Islands to desert the cause of alcohol and rally to the side of humanity in this fight. Perhaps more of them will do so ere the battle is over. Meantime let the campaign be conducted on the most aggressive and comprehensive lines possible.



The Quiet Work Already Done.

While the rest of us have been waiting for Congress to act, the Hawaiians with fine faith in the moral sense of the nation, have been quietly organizing. They seem to have scented the blood of their race in this contest and to have realized that with them the plebiscite is a life and death matter. There is a deep pathos in this quiet rallying

of this lovable natured people, and in the silent building up of anti-liquor clubs in precinct after precinct. Fortunately they hold in their hands the power now to align themselves with the quiet ranks of their noble dead in a final effective effort to rid their race of its most direful foe. Woe then be to the respectable white man who solaces himself with such pleas as "we have law enough now against liquor," "you can't enforce prohibition," and who uses his influence to continue the enslavement begun in the thirties and forties by France. The white race has a grand opportunity now to retrieve itself in these Islands. For once let us be united in doing a noble thing. Not one single good argument can today be urged on behalf of liquor. Religion attacked it, and it hid under the shadow of Science. Science has now driven it out into the open, where it stands clearly proven man's greatest curse. Let us be men and join hand in hand to banish it forever from fair Hawaii.

The Women.

The situation in which the women of this Territory are now placed is most interesting. Congress refused to consider their petition to participate in the plebiscite. It is in their power to show both Congress and the nation that the women of Hawaii, and by fair implication also the women of the mainland, both can be trusted with the ballot and when so equipped will prove wielders of large moral forces. To organize and successfully carry out a plebiscite of her own will be no small achievement of itself, and the manner of it will exhibit the degree of capacity possessed by them for the exercise of civic functions. But so to marshal the women that a proportion of them equal to that of the men will cast their ballots and so to move them to righteousness that even a larger majority will vote for prohibition will profoundly influence the nation. There is no doubt that this can be done in Hawaii. If the women's plebiscite should precede July 26 its influence upon the men would be profound. It is hard to conceive of any one thing which our Territory can do that will so widely affect the political world as this plebiscite if it be well managed. Here in Hawaii men in general seem well contented to let women vote if they desire to do so. It is to be doubted whether there is any part of the world where women are better fitted on the average to exercise the franchise than here. The general degree of culture and intelligence is high, while there is a very large number of women of unusual power for leadership. The suffragettes of the world will hail with delight the result of this experiment, while the liquor power will recognize in it one of the cruellest death-

dealing strokes it has ever received. All hail to the women of Hawaii!

Back Again.

It is good to greet Hon. John G. Woolley once more, back from his well won laurels at Washington. He returns as a victor having won something far better than a prohibitory law from Congress. At first when the plebiscite was proposed there was disappointment here, but now people on all sides realize that the special election is likely to prove one of the greatest boons Hawaii has ever had politically. The absence of any mandatory clause in the resolution is particularly wise, as it leaves open a future appeal to Congress if necessary. To have engineered the campaign so as to secure this result is large reward for the hard work of the past few months, and all honor is due Mr. Woolley therefor. He has also advertised the Islands most effectively in many cities, his descriptions of Hawaii rivaling anything else we have ever read. The Promotion Committee would do well to scatter some of these gems broadcast. There is yoeman's work awaiting Mr. Woolley here in the leadership of the anti-liquor campaign, and he is ready for it. He will be much in demand the next few months, and we trust they may prove the happiest and most triumphant in all his busy life of service for others.

Public Buildings.

The conscience of Honolulu evidently rests uneasy, and it should do so. After calling hither a consulting municipal engineer and having had presented a plan for the future improvement of the city that by its simplicity and beauty carried conviction of its feasibility to everyone, then to allow a few private interests to upset this scheme and to vote to plant the new Federal Building in a tight box where its beauty cannot be seen or its fair proportions realized should bring the blush of shame to the face of the community. The place for this structure is clearly the Irwin property on Palace Square, the only possible civic center Honolulu can ever hope to have. It may be too late to change matters now, but the Friend, which has consistently upheld the improvement scheme of Engineer Robinson, files one more protest against the Mahuka site. If only some arrangement could be devised for reimbursing those who parted with valuable considerations in placing the Mahuka site at the disposal of the government, it might perhaps be possible to make the change, but in the present state of public apathy this seems a chimerical hope. It looks like another American folly—the sacrifice of the ideal to the material. It is not

too late, however, to prevent the cluttering of the Executive Building grounds with the Public Library. Some day Honolulu will want to replace the present Executive pile with a dignified, beautiful and appropriate capitol. The encumbering Archives Building can then be easily brushed aside, but not so the proposed Carnegie Library. Honolulu needs the cultivation of a civic spirit which shall refuse to tolerate the thought of any more structures on this fine open space. It should all be religiously preserved for the coming capitol, which will need as ample grounds as can be had to serve as appropriate setting. Therefore the proposition to use the Pohukaina school site for the library is excellent. This will conserve a very important location in our future civic center and will dedicate it to the very highest uses. With the library there the imagination at once pictures the steadily growing importance and beauty of our central square, while reason smiles at the puerile argument that Uncle Sam domiciled on the Irwin property would be too far from the shrines of Mammon. By the Irwin property the Friend means the entire square on which are the Opera House, Pacific Tennis Courts, and the other flimsy structures back of them. That Honolulu can do great things when it is aroused, the Y. M. C. A. campaign proved. Alas that this spirit should not be stirred upon a theme so vital to the City Beautiful as the projected home of Uncle Sam here.

D. S.

MAUI WORK.

Maui Aid Association.

The Maui Aid Association held its annual meeting on April 14th at the Baldwin National Bank. Reports of the financial committee, the secretary and treasurer were read. The accounts from May 1st to December 31st of last year called for \$7,424.55 in receipts. This sum, with what was received from the previous September will make the annual printed report of the Association soon to be published a total of about \$16,000, or \$1000 a month.

The Association elected the same trustees for the coming year, and the same officers, who are as follows: President, Hon. H. P. Baldwin; Vice-President, Mr. H. A. Baldwin; secretary-treasurer, Rev. R. B. Dodge; auditor, Mr. D. C. Lindsay.

Wailuku Union Church.

We have been most fortunate in having with us Superintendent James A. Rath, who has looked over all the work

done in the settlement line on Maui, has visited several of our churches, and inspired us all with new desire to accomplish more for God's kingdom. Some men by their mere presence inspire, and Mr. Rath is certain one of these. He gave an address in Union Church upon "Some Aspects of Social Progress" that was eagerly listened to by a large audience.

We were greatly favored having Dr. Robert Burdette preach to us. The doctor and Mrs. Burdette were visiting Mr. and Mrs. H. B. Penhallow. He spoke to a packed house at Union Church. A number came in machines from Spreckelsville, Paia and Kahului to hear this famous man. In the morning he attended Wa'hee convention, and said he would not have missed it for a great deal. He and Mrs. Burdette were delighted with all the work of the day.

It has given us the greatest joy to take in seven new members into Union Church. This brings our roll up to a goodly number. There is prospect that several more will join soon. Our frequent additions more and more prove the need of a union church in Wailuku. The presence of a large Easter audience and excellent music under the direction of Mrs. Field were most gratifying.

The Sunday school is highly successful. Mrs. O. J. Whitehead and Miss Zelig Rogers are doing splendid work with the large number of little people, and enthusiasm for this department of our work is steadily increasing.

The ladies of the church gave an excellent program at the last social in the form of a farce well known in Germany by the name of "Thank Heaven, the Table is Set." The actors were Mr. and Mrs. E. E. Batelle, Mr. D. H. Case, Miss Charlotte L. Turner, Mr. Leslie West, Mrs. C. M. Roberts. They all did excellently. Afterwards, Mrs. W. A. MacKay gave a very effective side show, and Mrs. Judge Kingsbury and Miss Towner ran a post office that pleased everybody and was lots of fun.

Kahului.

The coming of Mr. Judd to Kahului is a pleasure to all Maui, and we certainly are fortunate to have him located on this island, that needs all such earnest workers as he and Mrs. Judd are. The pretty parsonage in Kahului, which was new when the Waltrips came, is in fine condition, and the furniture was largely bought by the ladies of the church for the new pastor and wife, and as a permanent acquisition to the church's property. The flourishing Sunday school of that church has a full hun-

dred now, with a constantly increasing roll of membership.

Minister's Class.

The monthly class and the Tuesday class at the parsonage keep up their interest for all our workers. The monthly work is a source of inspiration and help to everybody, and we always look forward with anticipation to the next meeting. Mr. Burnham is giving some valuable instruction in sermonizing. He and Mrs. Burnham are a wonderful addition to our Maui force, and we feel we don't know what we should do without them now. They are making themselves absolutely indispensable to the Lahaina side of Maui, as we learn from their many friends here.

R. B. D.

Letter from Japan.

Rev. Hilton Pedley, well remembered by many friends in Honolulu, in a letter to Pastor Hori, refers to things which will be of interest, especially to those who bear in mind the calamity that befel the family of our evangelist, Mr. Takahashi, in January—

"You remember Mr. Okubo, the blind man in Shinmachi, who had begun to take an interest in Christianity before you left. For the last few months his interest has greatly increased, and on hearing of Mr. Takahashi's death, he built a small house on his place as a memorial to Mr. Takahashi, this house to be used as a sewing room on week days; and for Sunday school and church on Sundays. Mr. Okubo was very active in making preparations for Mr. Takahashi's funeral, but on the 6th he was suddenly struck down with apoplexy, and on the 8th, just about two hours after Mr. Takahashi's funeral, he himself slept the last sleep. . . It is the wish of Mr. Oku-

bo's family that his plan for the new building should be carried out. It has been suggested that Mrs. Takahashi prepare herself to take charge of a sewing school in this building.

Mr. Takahashi's funeral was very impressive. . . Mr. Okubo's new building was crowded with a very earnest congregation and a great many more standing outside. The sight of the little children, just back from Hawaii, excited the sympathy of everybody present.

The most pathetic scene, however, was that at the funeral of Mr. Okubo. His body was placed on a stand in exactly the place where Mr. T's ashes had reposed two days before, and I never saw men and women more deeply affected. Tears were shed on all sides and especially in the case of the younger brother and Mr. C., their grief was indescribable. . . Strange to say, hardly had Mr. Okubo's body been laid in the grave when Mr. C's baby died. Three Christian funerals in three days. Such an event will live long in the minds of the Shinmachi people, I think."

A Note from Japan.

April 12, 1910.

Dear Friend: The touching words under the heading, "In Memoriam" in your March number move me to share with others what I felt might voice the feelings of many friends of one who has long ago received other tributes:

In Memoriam: Mrs. Cornelia B. Damon.
Thy voice was wont to give the stranger cheer,
And requiems sang at loss of loved ones here.
We think those loved ones sang thee welcome There,
And we shall hear thy voice again Somewhere.

PHILIP H. DODGE.

Tokyo.

The Sun and the Stars

Throughout long miles of public way,
Above each door,
The scene is gay with banners bearing suns or stars.
As long as heaven and earth shall stay,
For evermore,
Let none attempt to rend apart the sun and stars.

—PHILIP HENRY DODGE.

Published in the *Japan Times* on the occasion of the visit of the American Fleet to Japan, 1908.



Celebrations of Peace Day.

Through the kindness of Superintendent Willis T. Pope, of the Department of Public Instruction, every school in the islands has been supplied with a copy of the Peace Day Program published in the April number of *The Friend*, accompanied by a letter recommending the observance of May 18th with appropriate exercises.

What can be more appropriate than the suggestion that May 29th, the Sunday on which Memorial Day exercises are to be observed, should be chosen also as the time to observe Peace Day in the churches. While remembering with gratitude those who have died to bring peace, let us aim to establish that peace on the eternal foundations laid by the Prince of Peace.

On May 29, Hon. E. A. Mott-Smith will address the Japanese congregation of the Makiki church on the subject of peace.

"For what can war but endless war still breed?"—Milton.

Peace Day Ammunition.

The New York Peace Society has issued an illustrated folder that gives us some conception of the loss sustained by our country in spending 70 per cent of its national income for war purposes. We cull a few of the statements.

\$1,072,000,000 represents the increase of expenditure in the last eight years, over and above the average which was spent in the previous eight years.

This eight year increase exceeds the national debt by \$158,000,000.

It is three times the estimated cost of the Panama Canal, including purchase price from the French company.

It is three times the cost of carrying out the whole irrigation program contemplated for a whole generation.

It is probably enough to banish tuberculosis from the United States within a reasonable time, if efficiently used to arouse and assist the people in their fight against this dread disease. More than 160,000 are dying yearly from this cause.

The expenditures have been increasing enormously year by year. None of the advocates of armed peace are willing to suggest a limit beyond which they shall not go.

Less than 20 years' increase at the present rate only, will absorb the price of the Panama Canal, complete systems of Deep Waterways, of National Forests, of Irrigation for Arid Lands, and money to pay the National Debt.

The ever growing armaments of civilized nations are leading toward national bankruptcy.

Colossal expenditure on armies and navies can never secure happiness and prosperity. Armaments beget hatred, fear, and insecurity of trade.

THE RAPID DETERIORATION OF WARSHIPS.

Mr. H. B. Chamberlain, the London correspondent of the *New York Sun*, in a recent article entitled "The Omnious Hush in Europe," says of the war fleet of a power whose supremacy on the seas has for many years been unquestioned.

"It is appalling how rapidly the most expensive modern fighting ships become

obsolete. I visited recently the vast armada that assembled in the Thames for public inspection. More than one hundred and fifty modern engines of war of every description they numbered, and they cost the British nation more than three hundred million dollars; and yet within two or three years practically three-fourth of this fleet will be obsolete. This, too, despite the fact that the oldest battleship in the great double line five miles in length was launched only eleven years ago. This ship, the *Albion*, would be completely at the mercy of the *Superb*, the youngest of the fleet. The newer vessel could choose her range, and her crushing armament of ten twelve-inch guns is deadly at a distance of four miles. The *Albion's* shells would not pierce the *Superb's* armor, while the latter's missiles would all go through the older ship's plating. Practice records show that with a target the size of *Albion* at four miles range the unhappy ship would almost certainly be riddled and sunk by the newest battleship within ten minutes."

ONE DREADNAUGHT.

First cost: \$10,000,000, or a sum equal to two-thirds total valuation of grounds and buildings of all the colleges and universities in Ohio or Massachusetts.

Or, cost of 500 locomotives at \$20,000 each.

Costs \$1,000,000 per year to maintain. Its life, 10 to 14 years, then the scrap-pile.

Fifty manual training schools could be built and equipped with necessary tools and appliances for the cost of a battleship, teaching the rudiments of a trade to 75,000 young people each year.

The Scribe's Corner

REV. WM. BREWSTER OLESON

Corresponding Secretary.

"The Deity we find in nature we first meet within ourselves, and the Hebrew prophet had surely not admonished: 'Lift up your eyes on high, and behold who hath created these things'? had he not known, had he not heard, had it not been told him from the beginning."

—James Martineau.

Our Annual Meeting.

Now that the plebiscite is definitely fixed for July 26, a further change has been made necessary in the date of the annual meeting of the Hawaiian Evangelical Association, so that it will be held at Kailua, June 25-30. It is believed that this date will best accommodate all parties concerned and that it will secure a large attendance of teachers in our public schools. It will also give all our ministers and laymen ample time after the meeting to return to their homes and to put in some hard work in favor of prohibition. One of the features of the Kailua meeting will be a rousing mass meeting of temperance people from all over the Territory.

The Oahu Meeting.

At the meeting of the Oahu Association at Kaunakapili church April 6-9, the new policy was inaugurated of having sectional meetings for the different nationalities during two hours of the first day's session. With the concerted working out of this plan, valuable results are to be expected. All our Associations have approved of this policy, and have also adopted the recommendation of the Hawaiian Board that the gist of all important business be translated into Hawaiian. At this Association it was announced that a bulletin card would soon be issued to be hung in a prominent place in each of our churches stating the three principal objects of benevolence and their dates of collection. The matter of increasing the salaries of Hawaiian ministers was thoroughly discussed, and Rev. J. P. Erdman presented a scheme whereby it was shown that it was possible for the churches to increase the salaries of ministers materially by systematic giving. This scheme aroused great interest, and should bear fruit.

The Kauai Meeting.

The Kauai Association had an unusually profitable meeting at Lihue, April

22-25. One of the advantages of the closer affiliation of our pastors and workers of different nationalities was shown in the marked interest of the Hawaiian pastors in the diligent and systematic pastoral work of our Japanese evangelist at Lihue, Rev. M. Tsuji, as outlined in his report.

The Association passed a resolution recommending the observance of the second Sundays in May, June, and July as Temperance Days; and also arranged through special committee to promote interest in prohibition in every community. A resolution was also adopted whereby the Kauai churches are pledged to contribute \$100 this year to the American Board in commemoration of the one hundredth anniversary of the organization of that Board.

A Great Success.

The hoike of the Sunday schools of Kauai at the recent Association meeting at Lihue was notable for the excellent quality of the singing. The attendance was probably over six hundred, as nearly that number were actually counted. The newly renovated Hawaiian church was crowded with eager, happy people. Ample entertainment was provided, and was served in an attractive lanai recently erected. Great credit is due those who worked so unsparingly to prepare for this great gathering, and who helped to make it such a success.

A Beautiful Tribute.

To one who is in doubt as to the value of missions, the reception given to Mother Rice by the members of the Association at Lihue would have been a surprising spectacle. For it was spontaneous and genuine, with real depth of feeling and of affectionate regard. It was a brief and simple scene. Mother Rice came with her grand-daughter and her nurse in an automobile to the native church, where the Association was in session. The Association immediately adjourned and gathered in a body near Mother Rice, where they greeted her personally and sang two of her favorite hymns, viz., "Rock of Ages," and "Jesus, Lover of My Soul." Even the women at work preparing the noon repast drew near, and sang, "Savior, Like a Shepherd Lead Us." It was a touching tribute to one whose service and gifts have meant so much to missionary effort among Hawaiians; and it was most appropriate that it should mark one of the memorable occasions of what we hope will be a memorable year. If the first triumphs of the Gospel in Hawaii are to go down into history, as remarkable evidence of

the regenerating influences of our Christian religion, hardly less remarkable will be reckoned the evidences of its persistent hold on the same people after ninety years of continued Christian effort.



Central Union News

A. A. EBERSOLE

How It Was Done.

Mention was made in last month's Friend of this year's record breaking Easter offering at Central Union. Our readers might be interested to know how it was done. The total, as finally tabulated, was \$30,571.25.

The gift of \$25,000 for permanent investment, the income to be used in extending the Board's work, was made through one of our families by one of its members. The causes to be aided the present year will be indicated on our calendar so that we all may follow the contribution with our prayers.

Of the \$5571.25 for current expenditure \$1300 represents the gift of one group of families in aid of the Board's Mission in Shansi, China, and is equivalent to a little more than 5 per cent interest on a principal of \$25,000. \$1200 is our church's regular contribution to the support of Nauru Missions. \$1125 represents additional gifts to Nauru Mission for better equipment, for supplies and for the liquidation of the debt upon the church and missionary residence. The remainder, less one special gift of \$25, will go where it is most needed. Last year 112 envelopes were returned. This

year of the 765 sent, 121 were returned and showed contributions as follows:

1 group of persons gave	\$1300.00
1 couple gave	1000.00
1 couple gave	500.00
1 couple gave	450.00
1 gave	200.00
1 couple gave	100.00
1 gave	50.00
1 gave	30.00
4 gave each	25.00
2 couples gave per couple	20.00
1 couple gave	15.00
2 gave each	15.00
2 couples gave	10.00
16 gave each	10.00
2 couples gave per couple	5.00
1 group of three	5.00
21 gave each	5.00
1 gave	3.50
4 gave each	3.00
2 gave each	2.50
6 gave each	2.00
2 couples gave per couple	1.00
26 gave each	1.00
1 gave	.75
17 gave each	.50
3 gave each	.25
1 gave	.20

Loose cash amounted to \$275.50, and subsequent gifts for Nauru to \$1125. Estimated number of givers about 500. Not a few of the very small gifts told the story of great largeheartedness.

Other Features of the Day.

But there were other features of the day's program that helped to make the day a memorable one in the history of the church.

Easter Sunday.

Mention was made in the last issue of The Friend of the splendid gifts made for Foreign Missions on Easter Day.

The Bible School was given a real treat in the special Easter program which the superintendent had arranged for the morning. Mrs. L. L. McCandless gave several appropriate readings, Mr. Hall sang a solo, Mr. Love rendered one of his exquisite violin solos, and Rev. Henry P. Judd, who happened to spend Easter day at home, addressed the school on the meaning of Easter Day. It was a very pleasant change from the conventional Easter Day exercises usually held participated in by the various Sunday schools of the church.

In the evening the Methodists joined with us in a union service under the auspices of the Men's League. Bishop Edwin H. Hughes, D. D., of California, delivered the sermon and a great sermon it was too. Although he is the youngest

of the bishops of the Methodist Church in America, he certainly is one of the ablest. It was a privilege to hear him and the church was crowded with those who came to hear him. The supremacy of Christ was never set forth more eloquently. If the Bishop returns to Honolulu next year we sincerely hope he may be heard again in Central Union.

Not for many a year has Central Union had such excellent Easter music. The chorus choir under the able leadership of Mr. Stanley Livingston, has been steadily improving for the past two years and the anthems which they rendered Easter morning and evening were among the best they have yet sung. The quartet, which has at last been made a possibility by the acquisition of Mr. Philip Hall's beautiful tenor voice, sang at both services to the delight of all. What would Easter be without music?

Another Branch Church.

The calendar for Easter Day contained the glad Easter announcement that the trustees had purchased a beautifully located lot of one and a half acres in the center of the College Hills tract for our future Manoa Valley branch. One half of the purchase price was provided for by three gifts of \$400 each, and the other half is to be paid in one and two years.

This inaugurates an important movement. It is hoped that within a year a chapel may be erected for the rapidly growing and popular residential district, in which a Sunday school and at least one preaching service a week may be held, and which might also provide accommodation for a much needed kindergarten for that portion of the city.

Steadily Growing.

At the April communion sixteen more new members were received into the church, seven on confession of faith, two on reaffirmation, and seven by letter from other churches. A special effort will be made between now and the June communion to bring a number of the young people of the Bible school and church to decide to avow their faith in Christ, and come and unite with the church. The time is opportune, a large number of our young people are eligible, and if there can be united prayer and earnest personal effort we believe many of them will come. May God grant it.

A Welcome Innovation.

At the last meeting of the Women's Society the question of removal of hats at the Sunday services was taken up, and after some discussion three-fourths of

those present expressed their determination to practice this reform. There has been an encouraging response both Sundays since the announcement was made. It may take a little while to get a general observance among the ladies, but it will certainly add very much to the comfort of those who attend church, so many of whom must each Sunday, at present be hidden from speaker and singers behind the view-obstructing hats in front of them.

Hawaiï Cousins

The annual meeting of the Hawaiian Mission Children's Society, held on April 16th, at the Old Mission Home, was one of unusual interest. The business part of it, referring chiefly to the gift of the Chamberlain property and the Forbes house adjoining, with plans for fitting them up for future use, was found so interesting that the larger part of the literary program was left for the adjourned meeting, to be held at Arcadia, the beautiful home of Governor and Mrs. Frear.

There was read, however, a long, interesting, and valuable paper concerning the old Chamberlain House, written by Mr. Warren Chamberlain, himself an octogenarian. It was full of history and incidents connected with the olden time, and will be published in the H. M. C. annual report.

A quartette of singers from Kaiulani Home kindly furnished the music, "The Beautiful Land of Somewhere," and "A Wonderful Message They Bring," which were sung sweetly and in excellent harmony. The decorations, also, were in harmony with everything. That star-like flower, called by the Hawaiians, "The Star of Bethlehem," was used, and was made, by Mrs. Weaver's exquisite taste and deft fingers, to droop over pictures and doors and trail into odd corners, just as the wonderful message of the real Star of Bethlehem brings out the beauty of every soul, and decorates and brightens the corners of the earth.

The meeting was very informal—a sort of home-coming, one musician remarking that here was where she took her first music lesson, pointing out the spot where the piano stood, and recalling the thoughts and emotions of the time, and her teacher's words; and after singing "From Greenland's Icy Mountains," one lady said "That was the last hymn I heard my father sing." And she recalled his appearance, standing on a bale of cotton in the boat, singing "Waft, waft, ye winds his story."

THE TEACHER.

Professor George Herbert Palmer, of Harvard University, has collected in a single volume under the title of "The Teacher," a number of lectures by himself and by his wife, Mrs. Alice Freeman Palmer. In this paper, some of Professor Palmer's reflections are given. No attempt is made to give more than a general impression of the work. To get an adequate idea the lectures must be read in full.

In 1903-4 one half a million teachers were in charge of sixteen million pupils. In other words, one-fifth of our whole population is at school. Wherever 160 men, women and children are gathered together, a teacher is sure to be among them.

A teacher is the greatest social force in any community. A lawyer, coming in contact with an equal number of persons, would not cause social consequences so great. This is true of the other professions and lines of business. Our young people are under the teacher in the formative period. No one else in the community is entrusted with so influential a charge, not even the minister. The latter gives one day and a very small part of the other six days to the children, or to a part of the children. The teacher gives the best of himself five or six days out of each seven. Gradually the teaching profession has evolved, from a subordinate place to a commanding one in social influence. The teacher now does much that was formerly done by the church. Divinity schools decrease but the graduate and normal schools increase. The teaching profession receives vast sums of money each year. In 1903-04, \$350,000,000 went to teachers, who even then were underpaid.

Teaching is not adapted to amateurs. Those who take it for a brief time are apt to find it unsatisfactory. Success is rare. The hours are fixed and long, there is much repetition and monotony, the day is spent among inferiors. Moreover, the money gain is small. Few prizes are offered to the teacher. The income of a school or college teacher will carry him but a little above want. The poor cannot afford to teach. As a trade, teaching is a poor and disappointing business. But when teaching becomes a profession, as a serious and difficult fine art, few employments are more satisfying. Thousands follow the profession with a passionate devotion that takes little account of the income received. A trade aims at personal gain; a profession at the exercise of powers beneficial to mankind. So considered the teaching profession becomes a labor of love. Harvard College pays me for doing

what I would gladly pay it for allowing me to do. This statement is probably true of every great professor at our universities.

No professional man gives of himself according to measure. He expects no equivalent in wages or other remuneration for the services he renders. He gives of his best, his personal interest, himself. His heart is in his work, and for this no equivalent is possible. He comes to consider that his pay in money is in the nature of a fee or a gratuity which enables him to maintain a certain expected mode of life. His real payment is the work itself, this and the chance of joining with other kindred spirits in guiding and enlarging the sphere of its activity.

Large pay for teachers is not desirable. More money should be spent on some. Many are underpaid. Teachers should be better protected against want, anxiety, neglect, and the bad conditions of labor. To do his best work, one not only needs to live, but also to live well. Professional men are held to their work not by the thought of salary but by interest in their work. All universities realize this. Frequently we hear of the great universities refusing to grant increases of salary to hold their professors. Hence the true teacher regards teaching as the most vital of the fine arts. Teachers are ready to meet some hardships and to put up with moderate fare if they may win its rich opportunities.

Four characteristics every teacher must possess:—1. An aptitude for vicariousness. 2. An already accumulated wealth. 3. An ability to invigorate life through knowledge. 4. A readiness to be forgotten. Let me enlarge a little on each.

1. A teacher's task is not primarily the acquisition of knowledge but the impartation of it. So long as we are content to keep our thoughts, we are not teachers. A teacher should be perhaps a fair scholar. What constitutes a teacher is the passion to make scholars. That passion is useless without a fund of imagination—the sympathetic creation in ourselves of conditions which belong to others. We inspect truth, pass it on, and let it lodge in other minds. With all his knowledge a teacher must carry himself back to his student days and learn to understand how the subject he is presenting would appear to the meagre mind of one glancing at it for the first time.

No two minds before the teacher are alike. He must study the peculiarities of each and adapt his teaching to all. If a class fails, it is usually the teacher's fault. He has not rightly estimated the receptiveness of the class before him.

The teacher must have an orderly mind so as to give out the work of his classes in a natural order. Many let their work tumble out of them. Every teacher should lay out his work carefully. All of his work must be looked at from the student point of view. A good motto for a teacher is: "Look not every man on his own things, but every man also on the things of others."

A true teacher is always meditating his work, disciplining himself for his profession, probing the problems of his glorious art, and seeing illustrations of it everywhere. In only one place is the teacher freed from such criticism, and that place is in his own class-room. Here he must let himself go, unhampered by theory. He must forget himself and make his class forget themselves. The writer can testify that Professor Palmer always succeeded in making classes forget where they were. On leaving his class-rooms our minds continued to dwell on the avenues of thought he suggested. After eighteen years I still think over the subjects he made us consider.

2. Accumulated wealth. Every teacher must have wealth in himself if he will succeed—in resourcefulness, in richness of thought, in sympathetic relation to his work. Our pupils draw their nourishment from us. If we are poor, they will be poor. We are their source of supply. If we cut ourselves off from nutrition we enfeeble them. How often teachers do this, dedicating themselves to the immediate needs of those about them, they go on spending themselves and grow thinner each year. The "teacher's face" is a common term, and who is not familiar with the reality, a face meager, anxious, worn, sacrificial, powerless! The teacher should be the big, bounteous being of the community. Supplying a multitude he needs wealth sufficient for a multitude. He must clutch at knowledge everywhere. In preparing his lecture, or his presentation of his subject before the class, the hardest work is to settle on the things that are not to be said. The too obvious should be omitted. For these things are not enough. There must be the broad background. I cannot teach up to the edge of my knowledge without a fear of falling off. To teach a small thing well, we must be large. A true teacher will accumulate wealth, not only for his pupil's sake, but also for his own. To be a great teacher, one must be a great personality. Without ardent and individual tastes the roots of our being are not fed. Each teacher should have some interest unconnected with his official work. This interest may take any form, but it should be a real one. Be not satisfied with the attaining of a little. We must have accumulated wealth. The great

Teacher took thirty years for preparation and but a short three for bestowal. "For their sakes I sanctify myself."

3. Invigorate life through knowledge. There are many dry bones in teaching. The kindling of interest is a great function of a teacher. The secret of success is in keeping all the minds before us occupied all the time. Many a dull class would come to life if given something to do. A teacher may be sympathetically imaginative, possess large intellectual wealth, and yet fail. The child so often feels that the material brought to him is so little worth his time, so out of sympathy with his conception of the beautiful world. The multiplication table is very dry study for the average child. It is all important that the teacher replace the oppressive sense of pettiness with stimulating intimations of high things to come. A book is an imperfect instructor. Truth there, being impersonal, seems untrue, abstract, insignificant. It needs to shine through a human being before it can exert its vital force on a young student. Here is where the teacher's personality creates attention in his class-room. If all pupils cared to learn there would be less demand for teachers. The unawakened pupil is the one who occupies the most thought. The pupil must never be allowed to sink into the mere recipient. He must be taught to think, observe, to form his own judgments. The teacher who so leads his class may well be called "productive," productive of human beings.

4. A readiness to be forgotten. Many a man is willing to be generous, if by it he can win praise. If praise and recognition are dear and necessary to a teacher, he may as well stop work. He can never pride himself on his work. The teacher cannot say or even think to his children, "Instead of looking at the truth, look at me, and see how skillfully I do my work. I thought I taught you admirably today. I hope you thought so, too." Far from it. The teacher must keep himself entirely out of the way, fixing attention entirely on the knowledge, the truth, and never on so small a thing as the one who brings the truth. We cannot do otherwise. We do not know how what we give, falls. It may be that the truth we pass out continually will all be shed, it may be that the little something, seemingly unimportant to us, is just the seed necessary to make an abundant harvest some day; we can never know what the little something was that gave the small life just what it needed. We cannot tell. We work in the dark. Perhaps the life that seemed to catch the most from us will remain the least. Perhaps the life that seemed to get nothing from us, received its all. Out upon the waters our bread we

cast and if we are wise we do not attempt to trace its return.

We know not what our good deeds are. We must simply be as lucid as possible. Still though what we do remains unknown, its results often awaken deep affection. Few in the community receive love more abundantly than we. Wherever we go, we meet a smiling face. We do not know how or why, but we can see that, as these young lives come to us in the happy years of expansion, of dreaming, of ambition, of awakening, in some way and to a certain degree, we were their guides. To us therefore their affections often cling as to few others besides their parents. It is better to be loved than understood.

Perhaps some will say that it is impossible to become a good teacher. Certainly it is. Each of the four qualifications is endless. Each year we may gain a little more of each. Our reach will forever exceed our grasp. If we are to become better teachers, we shall become better persons.

PERLEY L. HORNE.

FOREIGN CORRESPONDENCE.

ANTI-CIGARETTE CAMPAIGN IN CHINA.

The people of China are fully convinced of the evils of Opium, and are earnestly working to put it down. It is a tremendous task with many difficulties, and before the work is fairly under way, China is overspread with a plague of Cigarettes. Probably no other foreign article has ever gained such an extensive use over so large a territory in so short a time. The Cigarette business has been pushed by foreigners, far into the interior of China, perhaps as no other work. The zeal of the cigarette seller seems often to surpass that of the missionary. Some of the Chinese themselves are now beginning to be much alarmed at the rapidly increasing sale and of cigarettes. They say it will do more harm than opium for the habit is much easier to form. Some think that the reason for the movement against opium is that the trade is no longer profitable to the foreigners. They say now there is more profit in the cigarette trade as the foreigners feel they can get more of China's money in that way. Oh the harm that opium and cigarettes are doing to China! The black curse and the white poison are the gifts of Christian England and America! Now however, some of the Chinese are beginning to see the injury caused by cigarettes and are forming Anti-Cigarette Society in various parts of the Empire. But the task like that of the fight against opium is

a great one. It is so easy to learn the cigarette habit and so hard to break off, and the cigarettes are sold everywhere.

Cigarettes in Peking.

The visitor to Peking, as he travels along the great street from the East gate to the West of the Chinese city, will notice high up over the houses a great sign board. It is American advertising! On this board he will see a large picture from 8 to 10 feet high, of a fierce looking foreigner, who stands by a canon and holds a drawn sword in his hand. Over his head is the word "Pirate." By the side of the picture in clear Chinese characters are the words "Ying" "Mei" "English" "American." It is in the sign of the great Tobacco Trust which hopes soon to be the largest business in China, and seeks to sell cigarettes to the millions all over the Empire. Are the people of Christian England and America glad to appear before the Chinese as the "Pirates" of their money and their health?

By the side of this Foreign Pirate is another equally large picture of a Rooster crowing over cigarettes, as if to say; "The American and English "Pirates" have been successful! With sword and canon they have come to your land, they are taking millions of money, and leave you the opium and cigarette to ruin your homes and destroy the health of your children. You are bound by a habit most difficult to break and must continue to pay us your hard earned dollars. The "Pirate" is victorious! Ha! Ha! Ha!

Is not this the meaning of the pictures? And not only on this street but all over the city and the empire are these and other pictures telling of the great exploitation of China by the sale of cigarettes. A great picture of the English-American "Pirate," 10ft. high also greets one on the city wall as the train comes to a stop at the railroad station in Peking. The same picture is seen by thousands all over the land on city gates, on temples and schools and even on the walls of the Imperial city.

All Learning to Smoke.

I am told by a man in this business that over two million dollars are spent annually in China for advertising and placing the cigarettes on the market. It is said that the two great centres of Shanghai and Hankow turn out some twenty million cigarettes per day. With such energy to force a harmful habit on China, with such earnestness to secure her money, with such "Pirate" advertising to attract her attention, can one be

(Continued on page 18)

❀ ❀ Men Working for Men ❀ ❀

PAUL SUPER

Annual Meeting.

The Young Men's Christian Association has just closed the best year of its history. The reports of the secretaries at the annual meeting Thursday night, April 28 were listened to by the largest number of members attending an annual meeting in many years; and these members heard reports that showed growth away ahead of any previous year. In one year the membership has grown from 485 to 700, the enrollment in the night school from 114 students to 229 students, and religious meetings for men are held at six different places outside the association building. The attendance at socials,—round-ups as they are called—grew from an average of 87 to 158. Thirty-two positions were found for men and boys during the year. Many men have been helped live better lives, drawn away from religious indifference, and seven have joined the church as a direct result of association work. The physical department has conducted 202 classes, and 243 members have used the privileges of the gymnasium and tennis courts. Dr. Hand gave 59 physical examinations.

Election.

One feature of the annual meeting is the election of directors and trustees. The directors whose terms had expired were all re-elected, and Mr. Robbins B. Anderson elected to fill the place left vacant by Mr. George F. Davies, who has left Honolulu for a year, and Mr. C. J. Hunn, elected to fill the place of Mr. Edwin Hall, who has also left Honolulu. Mr. B. F. Dillingham succeeds himself as a trustee. After the election the directors met and chose the following officers for one year. Mr. R. H. Trent for a third term as president, Mr. W. G. Hall a second term as vice-president, Mr. George Waterhouse was again made recording secretary, and Mr. F. C. Atherton continued as treasurer. While he is away, Mr. F. D. Lowrey is acting in his place.

Architect Chosen.

At last the architect has been chosen. Messrs. Ripley and Reynolds of Oakland won first and second place with two plans, between which the committee have not as yet chosen. All will be interested to know that which ever building is chosen, it will be built to suit the climate. One building of the two is admirably adapted

to our climate. If it proves as well adapted to association purposes, it would be a great success. The other building is a fine building from the association point of view, and the committee would make no mistake in putting it up. The important thing is this: The architects have shown in their plans that they understand the fundamentals of association building architecture, and will be able to build such a building as Honolulu needs. We will work without worry, knowing that the architect knows his business.

The School Boys.

A word about our latest. It is a Grammar School Athletic League. Eight of the Honolulu public and private schools have lined up and formed a league to play baseball this spring, to swim next September, play basket ball in the winter, have field and track meets in the early spring, and so on each year. Different members of the employed force of the Y. M. C. A. will help in the coaching of the teams. Mr. Gault, as secretary of the boys' work, giving quite a bit of time to the work. He has been elected secretary of the league to give him the proper official relation to the work. Boys taking part to the extent of playing on a team must make satisfactory grades in their school work, and also have a good record for deportment. A little later boys measuring up to a certain standard of efficiency will be issued bronze buttons, and those doing better will be issued German silver buttons. This league is patterned on the very successful one in New York City, and will do a great deal to improve our boys physically and morally as well.

As Pres. Taft Sees the Y. M. C. A.

I am glad to be here—not to say anything new, for I have talked so much before Young Men's Christian Associations that that is impossible; but I am glad to be here to renew my testimony to the necessity of the existence and growth and extension of the Young Men's Christian Association work. It is true that I have come into relations with it in many different parts of the world, and one of its remarkable peculiarities is its adaptability to different conditions. An association that can make itself so useful in Shanghai that Mandarins who are not Christians and prominent Chinamen who are not Christians will contribute largely

to the erection of the building and to the encouragement of the Association, must certainly have something in its essence that commends itself to all men. I had the pleasure of being in Shanghai when the great and beautiful building there for Chinamen was dedicated. Indeed, I took part in the ceremony, and sat on the dais with a number of prominent Chinese officials, who were not Christians, but who were there to testify of the wonderful work that the Association had done.

I don't know where all the money comes from that erects these great, handsome buildings for the Young Men's Christian Association. Every town that I visit, it seems to me, is inspired by an ambition to put up a building for the Young Men's Christian Association that is just a little more elaborate, just a little more accompanying, just a little more extensive, and testifies to just a little more interest in the Association than the building in the town in the next county. That shows a most healthful spirit of competition. It shows the vigor of the Association.

I do not know of any place where money can be invested with greater certainty of its expenditure for that for which money ought to be given than in the Young Men's Christian Association. It is because you do your work on business principles, and because you have men in charge of your work who are trained to it and who understand what the object of the Association is and the best method of reaching it.

The truth is, I have had so much experience with the matter that I would not undertake any great government enterprise without consulting the head of the International Young Men's Christian Association to see what the supply of secretaries is. On the Isthmus, in the Philippines, in the army and in the navy, everywhere where men congregate, where the temptations are such that unless they are resisted there will be demoralization—there the Young Men's Christian Association finds its opportunity and makes for the progress of the race.

We have just inserted a secretary of the Young Men's Christian Association on one of our great battleships. He is working quietly; he is not making a fuss; he is not soliciting subscriptions for a building on the ship—but he is doing business; he is commending himself to all the officers and to all the men, and certainly the result of the experiment will be a most interesting one to see how the Association can work with the rest of our 40,000 or 50,000 sailors. It is a great field that is opening up if we can use your Association in order to give the men a Christian Club Association on board every naval vessel of the United States. In the army, of course, the

Young Men's Christian Association is an old story. And so it is with every government agency—we have always been glad, and always will be glad, to summon to our aid the young men who are devoting their lives to this work and who are giving twenty-four hours a day to the elevation of the human race.

fairly well attended and all who do attend show a gratifying interest in it.

The reading room patronage is not so good as it might be, but there again we are competing with the picture shows.

The dispensary work averages in attendance about twenty-five (25) a day. The siege against pediculi has been un-



MISS BATES AND HER KINDERGARTEN AT WAIAKEA.

WAIAKEA SOCIAL SETTLEMENT

The work in the settlement at Waiakea is going along in the usual way.

The religious enthusiasm among the members waxes hot then cold, then hot and cold again, just as it does in all such organizations the world over.

Baseball and the moving pictures are strong competitors against Sunday school, Christian Endeavor and the night sessions of various kinds in the mission house.

The kindergarten, under Miss Bates' management, is a very great success. Too much cannot be said in favor of it. We have watched many little souls unfold and blossom like flowers in its sunlight.

We have a class in mat weaving and one in sewing. The girls who attend are much interested.

The children have games one evening a week and are very glad to come when the moving pictures do not prove too attractive. It is strange how people who are very poor, the world over, in other places as much as here, can find money to go to a cheap show or to buy beer when they can not find it to buy the necessary things of life.

However, I will say that they do very well here in their contributions to the Sunday school and the C. E.

The mothers' meeting, once a week, is

tiring and we are beginning to get gratifying results. By keeping after the school children constantly we have induced them to use kerosene in their hair every week. Once a week I spray each child's hair with it myself. Such work takes an infinite amount of perseverance, but it is well worth while in the results one gets if one does not give up the fight too soon. The trained nurse has no place in her lexicon for the word "fail."

So far as I am able to judge, the condition of Waiakea is far from discouraging.

The health of the community is good so far as any outbreak of any kinds of fevers or serious epidemics is concerned. There has been some whooping cough and of course we have with us always the poorly nourished babies and small children.

The mothers are instructed how to feed the children, but they pay very little attention to the instruction and if a sick baby cries for a green guava of course they think he must have it.

RUE H. BAXTER.

Graduate Nurse.

Some men are so bent on cleaning the dirt off the roots of Christianity that they fail to enjoy the beauty and fragrance of its flowers.

CAMPAIGN LITERATURE.

For the next few issues of The Friend, the Hon. John G. Woolley will take the place of the managing editor. Under his guidance during the great fight for Prohibition we expect to see The Friend rise to unprecedented heights of usefulness and power.

Can you afford to be without The Friend in this great campaign?

Was there ever a better time to carry out that half-formed purpose, that oft-expressed purpose, that really wise purpose, to subscribe for The Friend?

Surely you could not do better than subscribe now for one copy for yourself and another for a friend.

For good campaign literature, see what an inducement is offered you in the club rates. Clubs of 25 to one address, 25 cents apiece per year.

HONOLULU'S RECEPTION TO THE LOGAN.

The transport Logan arrived on the morning of May 4th at the wharf opposite the Naval Station.

Six hours later, as she was about to set out for San Francisco, her decks were thronged with a spectacular crowd,—officers, cadets, and people of the city who were bidding adieu to friends.

Was this the city's reception to the Logan? Oh, no! This was rather the Logan's reception to the city, giving us who were there a chance to see the reception which the city had been giving to the Logan, namely, a booze reception.

Drunken cadets by the dozen were reeling from town toward the transport. Some who had already been reeled out till there was no reel left in them, were brought to the dock in hacks and autos, and THEY WERE SHUNTED INTO THE SHIP like pieces of baggage. The faces of several of these cadets were smeared with blood. Some who were still able to wobble on their legs were loaded into the transport supported by a man on each side of them; others who were too far gone to stand, were carried, as corpses might have been carried, dangling between two men who hauled them along over the chute and stowed them away on board. THESE WERE THE DEFENDERS OF OUR NATION, and THIS WAS HONOLULU'S RECEPTION TO THE LOGAN.

F. S. S.

The Friend Supplement, enclosed with this issue, containing stirring songs for the Prohibition campaign, will be printed in large quantities. Can you not use them in your vicinity?

The Library Alcove

ERNEST J. REECE

New Certainties.

Progress is volcanic. At times it is violent, destructive, cataclysmic; again it is gradual, conservative, insinuating. Whoever analyzes a notable movement of history may discover three stages. There is first that of suppressed motive, hidden in the souls of men here and there, and reaching indeterminably into the past. Then follows the period of junction and expansion, in which like discovers like and with cumulating power forces its way through the dust and begins to permeate all. Finally, it is conquered or conquers—in the one case to dissipate, in the other to settle and form a superstratum of thought and custom and institution. As the new layer forms men step up; beneath their tread it hardens, forming in time a new crust through which other reformatory influences are to burst and upon which added strata are to be deposited.

Political affairs in the English speaking world are in the spectacular stage. Some centuries back Europe overlaid the stratum of divine kingship with that of individual liberty. Years passed and she added that of democracy. Has democracy served its time as a standing ground? As pointed out by a recent writer*, men are beginning to guess that neither individual liberty nor democracy can be finally effective. Both may be but names, for in spite of their implications one fosters political and the other economic tyranny. Civilized humanity seems determined to cover them with something better. Continental Europe quivers with socialistic agitation. England's populace has set itself the task of removing a political obstruction and an economic menace built upon ancient feudal prestige. The American electorate has spoken the word of doom to a long-standing coalition of certain commercial enormities and an oligarchical anomaly. The volcanic dust is in the air. What is to be the nature of the stratum which it will deposit?

The author alluded to above asserts that the twentieth century labors under a "confusion of beliefs" and an "exhaustion of principles." In these phrases he sums up the uncertainties which have lodged in men's minds with the passing of dogma and the unrest which has settled upon Christendom subsequent to the

apparent collapse of certain political hypotheses. However correct the diagnosis, it does not follow that the world is losing its grip upon truth and reality. May it not be that a society which can no longer reach both dogma and established political principle may find a safe standing ground between the two? The church is breaking the tethers of creed and identifying herself with the needs and aspirations of men. The social body is forsaking its erroneous emphasis on individual rights and recognizing more and more the elements of co-operation and interdependence. The wings are being abandoned and an approach is under weigh, the two forces working toward the improvement of social and spiritual conditions. Possibly we are nearer than we know to the Utopia in which all men shall unite for the good of each and all—in which they shall labor in differing measure without jealousy, through various agencies without intolerance, for the same God without prejudice. The nineteenth century will be fitly crowned if instead of chaos its fruits be a new set of certainties, these to embrace the importance of the sanest, richest, Godliest life for the individual and the awakening of all men to the need and means of rendering possible that kind of life. This is the object of religious and political and social organization. Church and state are gradually remodeling themselves to accord with it. The eruption is on, the dust is in the air, the new stratum is forming apace. Order follows confusion as surely as light darkness.

Bishops and Brewers.

The upheaval in English politics reveals among other things one rather startling coalition of party forces. Two prominent measures marked the early life of the present ministry. In 1906 there was introduced an education bill, aiming to shift the control of certain publicly supported schools from the church establishment to the educational authorities. In 1907 there was brought forward a proposal for regulating and restricting the liquor traffic. Both measures met defeat at the hands of the Lords. Their fate was largely instrumental in bringing about the present break, especially in that the government made a point of incorporating certain of their offensive features in the budget of 1909. Moreover it has emphasized the sympathy between the ecclesiastical party and the conservatives on the one hand, and has strengthened the alliance between the ruling element in the Lords and the liquor interests on the other. Thus the peers are flanked by the bishops and the brewers. The case is comparable to the recent fall of an American guber-

natorial candidate before a union of white ribboners and book-makers. Truly, political vicissitude sometimes gathers ungrateful friends beneath a single mosquito net.

"The Time Is Not Ripe."

Under this title Paul Kennaday, writing in the "Survey," calls attention to a fallacy which has proved most fatal and destructive to many a movement for social improvement. It is in connection with Senator Owen's bill to apply some of our conservation enthusiasm to the most immediate and crying opportunity, namely the safeguarding of public health, that Mr. Kennaday speaks. The measure in question proposes the creation of a department of health, its head to sit as a member of the President's cabinet. And while conservatism advises that we are ready for no such step of prevention, Death realizes that the time is ripe for execution, and applies his mission. Let him who hesitates remember that the time is always ripe for doing the thing that can be done. If a reform cannot be consummated, perhaps a movement may be begun. If government ownership of utilities be a recognized good let us be bold to make a start, and not be staggered at the prospect of taking over seventy thousand million dollars worth of properties. If prohibition of the liquor traffic in Hawaii be acknowledged as desirable let us not hesitate to enact it merely because we foresee that at the first its operation cannot be perfect. Too long we have refused to protect men's weaknesses for fear of infringing their rights. Too long the clear-visioned fraction of society has refrained from guarding the precipices, forgetting that the light of its own security shines from within. The battle with plant blights and animal pests is being nobly and profitably waged. Analogy would suggest the use of similar methods in the saving of human life. Men qualified to speak assert that it is perfectly possible with the knowledge in hand to reduce the death rate in America by one half. Surely the time is ripe to wield what weapons we have in the conflict with the scourges of ignorance, appetite and disease.

Racial Tides.

How to deal with the movements of peoples is among the twentieth century's most immediate problems. Time was when this question pressed only upon a small community here and there. To-day it is fast becoming universal. One of its perplexing phases in the United States has been the congestion of the immigration stream upon the eastern

*W. Petrie Watson, in his "Future of Japan." Duckworth, 1907.

seaboard. Perhaps the most hopeful measure looking toward a sane and wholesome distribution of new racial and economic elements is that embracing the Jewish Immigrants' Information Bureau. The organization mentioned complements one of similar purpose in England, which aims to induce emigrants from that country to enter America at the Galveston gate instead of at New York. Here they are distributed in a manner which means advantage alike to the newcomer and to the country of his adoption. Through the efforts of the bureau the immigrant escapes falling into a stagnant, unsanitary city colony, being carried around it into an atmosphere of health and morality and opportunity in the undeveloped areas of our nation.

A Striking Design for Camps.

Prof. Pierre Roveda, an architect of Buenos Ayres, has devised a special plan for the construction of whole districts of houses for the working classes. Instead of employing the usual square block as a unit, Prof. Roveda adopts a circle varying in diameter from 100 to 130 yards. This circle of ground is sub-divided into 99 radial lots converging to a center. The circle is concentrically divided to form an interior avenue four yards broad, to permit of communication with the center of the circle. Each avenue leads to external sidewalks, and to longitudinal and transverse streets. In the center of the circle is a plot of 40 yards in diameter, where the children may be left to themselves without their parent's care, in charge of a specially designated person. In this garden a playroom, a school, a hospital, a fire station, and an administration room are to be found. Naturally this circular plot of ground will leave four corners free. In each of these corners Prof. Roveda intends to erect four chalets, such as grocery shops, dairies, haberdashers, and the like, which are to be conducted on a co-operative plan. In each of the 99 radial plots a workingman's house is to be built on the English plan. It is argued that the circular arrangement will give continuous sunshine at all hours of the day and plenty of light and air.—*Scientific American*, April 2, 1910.

In a public discussion on the temperance question a few months ago at Chicago, between the mayor of Milwaukee defending the liquor business, and Mr. Dickey, his opponent, the mayor asked: "What will the poor farmers of the West do if they cannot sell their grain to the brewers?"

Mr. Dickey replied:

"In that case they will raise more horses and hogs and less hell.

COMMUNICATIONS.

THE UNITARIAN BUGBEAR.

In a recent number of the "Christian Work and Evangelist," a well known and excellent organ of evangelicism, a correspondent in evident distress of mind asks—"I would like to ask of what avail the prayer of a Unitarian could be. The late chaplain of the Senate was a Unitarian, and the present one is of that belief also, I believe."

In view of the changes which have taken place in religious belief all over the world, the editor's answer should not surprise anyone; at the same time it is an unusually manly expression, appearing as it does in a journal of large circulation among strictly orthodox readers. It only shows the truth of what the editor of *The Friend* said a few months ago in regard to creeds and the modern religious spirit. I do not remember his exact words, but the substance of his remark was that nearly all the churches* of the mainland were rejecting creeds as "un-Christian shibboleths."

This is indeed true, and the tendency to such an onward and progressive growth is so strong and persistent that where the denomination to which a particular church belongs attempts to restrict this advance, the particular church separates itself from the denomination. If the church remains unprogressive, unwilling to prove all things for the sake of the truth, the individual either joins a more liberal church or he maintains an attitude of silent protest which is not at all conducive to his helpfulness as a worker.

How much better for the whole denomination to accept the inevitable, especially as that is a state of more simple and Christ-like belief, for the church to come up to the advance thought of the best and most reasonable and conscientious scholars.

For instance, a Unitarian church in Massachusetts has lately been received into the general Congregational body as a Unitarian church, to give up not one of its distinctive principles. This was done because it seemed best for purposes of helpfulness and work, both being engaged in Christian endeavor.

So, too, because the Baptist denomination was not as far-sighted and earnest about the real work of Christianity—Christ's mission on earth—Dr. Pinkham of Denver, with his large and influential church of that city, has just been received into the Unitarian denomination. The Episcopal church has always allowed a wide margin for differences of belief in its adherents, and we find in it many liberals like Andrew D. White and others who no more accept the creeds of that church than Dr. Hale did. They love the service and the associations and are called Episcopalians.

Dr. Brundage left the same church because he was more sensitive. "I must find a church that would receive me upon my own terms, that would require of me no creed subscription whatsoever, that would leave me perfectly free to preach what I believed to be the truth." And so have sixty-three ministers left churches which insist upon certain tests of belief, to join liberal organizations—sixty-three in America in the last four months!

Bishop Huntington of New York, in a paper written only a few years before his death and while he was a bishop, says:—

"In a church which, like our own, has committed its organic law to writing, the

*Not "nearly all," but "many."—Ed.

proper place for ecclesiological teaching is the constitution. . . . If we are to have an article of religion to confront each and every one of the heresies that disturb our peace, we shall need not thirty-nine but a hundred. . . . We are all more or less disquieted by the evident disinclination of the flower of our youth to seek the ministry of religion as their calling in life. . . . It is the writer's conviction that the reason is that no clear-cut frank direct answer is to be had to the question, To what do I commit myself doctrinally if I enter the ministry of the church?

"But what about the Articles of Religion?" urges the level-headed, keen-eyed, young college graduate. "To what extent am I bound by them? They contain, I find, many hundreds of propositions. Must I feel in my heart that I give honest assent to every one of these when I am asked in ordination whether I will minister the doctrine of Christ, not only 'as the Lord hath commanded,' which would be a comparatively simple obligation, but 'as the church hath received the same'? Tell me, O bishop, guardian of the fold and shepherd of the flock, tell me am I bound by an equally strong tie to the affirmation that 'works before justification' have the nature of sin, and to the affirmation 'on the third day he rose again from the dead'? To which the bishop, as things now are, can but reply, 'You have Burnet and Beveridge, Brown Forbes and Hardwicke; hear them.' . . . Put it (Book of Articles) with reverent and loving hands in the Archives, the Archives of English Religion. There are other books to keep it company in that honored and dignified retirement. . . . What a handsome set of archives they would make, and how happily the Thirty-Nine Articles would fit in Bibliotheca Anglicana we call it, and it shall have glass doors to protect the honored pages from an otherwise inevitable dust."

This article appeared in the *Hibbert Journal* which is the organ of pronounced liberalism, and shows the loving solicitude of a bishop for his church—a church he had left Unitarianism to embrace.

It is more than "the rift within the lute," but a decided tendency to cleavage, increased by the more positive attitude and sermons of Phillips Brooks, who never would have his picture taken in his official vestments. He used to say that his legs were not adapted to apostolic hosiery.

Before quoting the "Evangelist's" answer to his solicitous correspondent I want to quote a very few things from one or two of Phillips Brooks' sermons.

He was one of the greatest men the Episcopal church has had in modern times the very greatest in America. He stood in the breach, as it were, preaching the great love of the Father for all his children, avoiding controversy when he could, patching up denominational differences, applying truth. His attitude towards those of different belief was that of a seeker after truth, not that of a dogmatist. "Let us reverence our neighbors' way of finding truth," he said, and to his genial sympathy came young ministers of all denominations, including Unitarians, to bask and derive spiritual warmth. His ministerial friendships were chiefly among liberals; he said of Dr. Freeman Clarke, "He belonged to the whole Church of Christ. Through him the Master spoke to all who had ears to hear." He had his Channing and his Emerson at hand, and how much of both do we find in.

"The essence of Christian faith is not the inspiration of the Bible, not the election of certain souls or the perdition of others, not

the length of man's punishment, not the doctrine of the Trinity, but simply this—the testimony of the divine in man to the divine in man, that lifts up the man and says, 'For me to be brutal is unmanly, to be divine is to be my true self.'"

Here was the basis for the unity of churches, as defined by Bishop Brooks, quite different from the following, which I find in "The Church Chronicle" of June, 1909:

"No Christian unity can be even discussed on any other basis than the facts as contained in the Catholic creeds. Fancy going to the heathen about us with Christ as only one among many teachers. If we can no longer go to them with Christ as the Savior of the world, we had better cease to work."

In other words, the important thing the church has to do is not to infuse the spirit of Christ in the hearts of men, but to get them to say "Lord, Lord," to acknowledge that there is only one way of looking at a much disputed historical account, and that this way is fully defined in a particular credo.

Speaking of orthodoxy, Phillips Brooks said: "We find that the lower orders of the church's workers, the mere runners of her machinery, have always been strictly and scrupulously orthodox, while all the church's noblest servants, they who have opened to her new heavens of vision and new domains of work—Paul, Origen, Tertullian, Abelard, Luther, Milton, Coleridge, Maurice, Swedenborg, Martineau—have been persecuted for being what they truly were, unorthodox."

"Orthodoxy in the church," continues Dr. Brooks "is very much what prejudice is in the single mind. It is the premature conceit of certainty. It is the treatment of the imperfect as if it were perfect. We cannot but believe that in the future the whole conception of orthodoxy is destined to grow less and less prominent. Less and less will men ask of any opinion, 'Is it orthodox?' More and more will they ask, 'Is it true?' Is not the sum of the whole matter this,—that orthodoxy as a principle of action or a standard of belief, is obsolete and dead? It is not that the substance of orthodoxy has been altered but that the very principle of orthodoxy has been essentially disowned. It is not conceivable that any council, however ecumenically constituted, should so pronounce on truth that its decrees should have any weight, with thinking men save what might seem legitimately to belong to the character and wisdom of the persons who composed the council. Personal judgment is on the throne, and will remain there,—personal judgment, enlightened by all the wisdom, past and present, which it can summon to its aid, but forming finally its own conclusions, and standing by them in the sight of God, whether it stands in a great company or stands alone."

Now we come to the editor's answer to his troubled correspondent:

"I would not, of course, presume to answer the question, for no one knows of what avail the prayer of any one is except God. Personally, I imagine he would hear anyone's prayer, be he Moslem, Buddhist, Unitarian or Trinitarian, Protestant or Roman Catholic. I imagine, from what Jesus tells us of his character, that he is glad even when sinners pray to him. But in connection with this question, I would think that we all of us ought to be very careful how we judge people who differ from us in theological and metaphysical realms, but are one with us in character and devotion to Christ. And it was on the latter point that Jesus always laid the emphasis." Not him who ex-

pressed beliefs about him, or called him Lord, but who did the will of his Father, was his disciple. Now the difference between Unitarians and Trinitarians is a metaphysical one, rather than religious. The orthodox theology says that Jesus was divine, and that no other man is divine or can possess the same kind of divinity. The Unitarian says that Jesus is divine, but that God reveals himself in other men also, and that humanity has the potential divinity of Jesus in it. The orthodox theology is that the oneness of Jesus with the Father is a metaphysical oneness: i. e., a oneness of person. The Unitarian theology emphasizes Jesus' oneness with God just as much, but says it is a moral oneness, a oneness of purpose, spirit and character. The orthodox theology has generally made his divinity consist in his having unique power to work miracles or do wonders. The Unitarian theology has said that his divinity is in his love and character and sacrificial life. Both theologies are one in emphasizing the great fact that God was in Jesus Christ revealing his love to the world and reconciling the world to himself and the people in it to each other. Perhaps my correspondent might find some help to answering this question by asking herself whether, when she sings in the following hymns, she is praying acceptably to God: 'Nearer, My God, To Thee,' 'In the Cross of God I Glory,' 'It Came Upon the Midnight Clear That Glorious Song of Old,' 'Immortal Love, Forever Full, Forever Flowing Free.' These were all written by Unitarians."

Now all this evidence that Dr. Scudder was exactly correct in what he said about creeds, comes from unquestioned orthodox sources the strongest statements, indeed, being by adherents of the Episcopal Church. Some years ago I attended Trinity Church, Boston because the preaching there and a large mass of the membership were as liberal as I wished to find anywhere.

Here is a short quotation from a sermon by Dean Stanley issued as a Unitarian tract and entitled "Our Common Christianity": "Christianity is what it is by the fact that there once lived upon earth a sacred and divine life—sacred and divine because it was supremely good; because it was above the limitations of time, country and party; because it revealed to mankind the fullest insight ever given into the heart of the Eternal and Supreme; and Christianity shall be what it may yet become, in proportion as that life or anything like it, is lived over again in personal example and influence."

Andrew D. White, one of the most distinguished Episcopalians living, has this to say about the creeds of his church:

"I attended St. Paul's Episcopal Church. I joined occasionally in reciting part of the creeds though more and more this last exercise became peculiarly distasteful to me. (The objections made by intelligent young candidates for the ministry.) Time has but confirmed the opinion which I then began to hold, that, of all mistaken usages in a church service, the most unfortunate is this demand which confronts a man who would gladly unite with Christians in Christian work, and in a spirit of loyalty to the Blessed Founder of Christianity—the demand that such a man stand and deliver a creed, made no one knows where or by whom, and of which no human being can adjust the meanings to modern knowledge, or indeed to human comprehension. Various things combined to increase my distrust in the prevailing orthodoxy. . . I became convinced that what the world needed was more religion rather than less, more devotion to humanity and less preaching of dogmas."

In his "Organization of the Early Christian Churches" and "Influence of Greek Ideas and Usages," Rev. Dr. Edwin Hatch, the well known Episcopalian scholar, shows conclusively that many of the dogmas found in the creeds were not even suggested by the teachings of Jesus that "the essential elements of Christianity" are found in the affirmations of just such a simple covenant as the Kahului church on Maui adopted a few months ago. Such covenants were adopted by the Plymouth Church in 1602, and by the Salem church in 1609. The Old South Church (Congregational) has given up its creed, while Andover, and nearly all the other best schools of the same order of faith, have dropped their creedal requirements. When I attended Rev. R. Heber Newton's church in New York, with many of my physician friends of the Post Graduate School and Hospital, we knew that we should hear liberal doctrine. There the creeds are practically abandoned.

The Unitarians are not spoken of in a patronizing way, or liberalism as if it were all error. This is what Heber Newton says of Unitarianism: "The true work of Unitarianism is not to be studied in its year book, or gauged by its statistical results. Its mission is to be sought in the insistent push of the thought it has quickened, and the principles it has sown through the larger bodies of orthodox Christianity. . . It has sought to educe from the traditional formulas fresh and living conceptions, new and higher forms of the substance of all beliefs. Truly it is a noble claim for any church that its mission is to call the various sects on to that which they all concede to be the substance of their varying forms, and to reunite them in a religion of the spirit."

And this "religion of the spirit" is that to which we are nearing in the rejection of the metaphysical creeds.

E. S. GOODHUE, M. D.

Holualoa, Hawaii.



O heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow.

We have erred in that dark hour
We have known,
When the tears fell with the shower,
All alone—
Were not shine and showers blent
As the gracious Master meant?
Let us temper our content
With His own.

For, we know, not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

—James Whitcomb Riley.



Attractive programs as used in the Easter services in different churches in the islands have been received by The Friend. We rejoice with these churches in the enthusiasm which characterizes their work, and the evidences of their joy in the presence of the Risen Savior.

Our Young People

HENRY P. JUDD

The Oahu Association.

The Oahu Sunday School Association held its semi-annual meeting in the Kaimakapili Church, Honolulu, from April 6th-8th. The attendance was larger than usual and the interest in all the proceedings was sustained throughout the meetings. No radical changes were made in the system of working and the usual routine of reports and business occupied most of the time. The Home Department committee, consisting of Revs. Erdman, Nakuina and Judd, presented their report, in which it was recommended that Mr. Erdman take up the matter of starting this new form of work in the Sunday schools of Oahu. The advantages of the Home Department work were brought out in the report, which was accepted by the Association. The list of visiting superintendents nominated for the ensuing year is practically the same as the past year, there being but one one change, while the other officers were re-elected.

The World's Convention.

The attention of all friends of Sunday school work is called to the coming great convention to be held in Washington, D. C., from May 19-24. It is the World's Sixth Sunday School Convention and promises to be the largest as well as the finest convention ever held in the interests of the Sunday schools of the world. It would be a splendid thing if several delegates could be present from these islands to receive inspiration from the mighty gathering. At the present time the superintendent has not heard of anyone who intends to be present from Hawaii. He would be glad to communicate with anyone desiring to learn more about this great gathering.

World's Sunday School Day.

The chairman of the executive committee of the World's Sunday School Association, Mr. Geo. W. Bailey, has requested me to spread abroad the notice that Sunday, May 22nd, is World's Sunday School Day. It is requested that all pastors in these islands on that day preach a sermon emphasizing the claims of the Sunday school as a factor in the development of Christian character, urging upon parents and guardians the importance of training children and youth in the knowledge of the Scriptures and including in his prayers a petition for the

blessing of Almighty God upon the work of the Sunday school in all lands, and especially upon the World's Sunday School convention which at that time will be in session in Washington, D. C.

Let us not forget to make fitting recognition of the day.

The Home Department.

In view of the fact that the Oahu Association has taken steps to introduce the Home Department into the schools of Oahu, it is worth while for us to notice some of the features of the work. The department is a department of the Sunday school in which those are enrolled who feel themselves unable to attend the sessions regularly, and yet are willing to study the lessons and belong to the school. The members are expected to study the Sunday school lesson each week for at least half an hour, to visit the school sessions when convenient, to make an offering to the school if it is possible, to keep a weekly record of lessons, visits to Sunday school and offering. The visitor pays a visit to the home of each member at least once a quarter, receiving his quarterly report of lesson study, and his contribution and leaving with him the lesson help and envelope for the next quarter.

How to Become a Good Teacher.

The majority of Sunday school teachers are "just folks," good, wholesome genuine Christians. They are neither college graduates nor ignoramuses. For the most part they are busy people, working every day. Many are young people, and are not yet matured in the business of life, nor the philosophy of Christianity. They have had an experience. They are willing to be witnesses. The very sincerity of their service often leads them to depreciate their own capacity and to relinquish the task they have begun. I believe more people are reached through their hearts than through their heads. Heart answers to heart in teaching. Yet there is doubtless a later period, in which our youth should get a constructive viewpoint. I am sure the best-trained teacher is none too good for this important business. I want to see both Peter and Paul in the teaching force. One is a fisherman, I know, impulsive and faulty, but he makes good, and I want a Paul there. His logic on fire, a scholar and a soldier, a hero and a thinker.

The Sunday school teacher must know what he is to teach, yet he must in addition possess another more essential qualification—consecration to Christ.

Turn to the New Testament and there learn how to teach from the Master Teacher. Jesus was a model teacher. The educational world has submitted his method to the severest test.

The Bible should be the teacher's textbook, and the whole Bible should be diligently studied. The teacher who never studies more than the lesson portion can never teach well.

The Bible must be studied in a larger way; the meaning and relation of its books must be known. There is no easy road to Bible knowledge. Continual, prayerful, searching of the Word is the only method that will bring results. No teacher can teach what he does not know; no teacher can urge truth which he himself will not accept; no teacher can know the Word who will not obey it.

The pupil must be studied in all his relations to work and play, church and home and school, alone and in company with other pupils. We must study sympathetically, not simply with curiosity; win your way into the inner life of your pupil by means of love, patience, tact and prayer.



BOOK REVIEWS



The Suitable Child.

Norman Duncan knows how to go to the heart of things in his stories, and this quality *The Suitable Child* illustrates most beautifully. The book is primarily for the holiday season of the year, but it is good reading any time. It will help to lay Old Musty Self on the shelf and lead one to take The Other Men into his life. To tell the outlines of the story would be to spoil it. We advise everyone who loves heartfelt emotion and is glad to get down into the Best Room of his Soul to buy and read this little booklet.

**The Suitable Child.* By Norman Duncan. New York, Fleming H. Revell Co.

The Children's Hour.

When you have tucked the little ones in bed and have seen them close their eyes does your heart never smite you that you have been impatient with them during the day? Happy is the family where parents and children, in that last hour of the day, in sweet forgetfulness of the day's irritations, can all smile and laugh together over a good "Sleepy Time Story."

But what can I find that is suitable to read night after night to the children?

In answering this question satisfactorily Miss Eva Tappan has done a splendid service for the homes of our country.

The Children's Hour is a careful selection of the best literature from all lands, adapted to children of all ages, and richly illustrated. While amusing the children, the stories have a true literary value, preparing their young minds to enjoy the best there is in literature, art and history.

In commending this set of ten volumes to the public we believe that we will receive the thanks of many who have been wishing for just such a child's library. These books may be seen in several styles of binding at Brown, Lyon & Co.'s book store in the Young Hotel building.

The Children's Hour. Houghton, Mifflin & Co., New York and Boston.

Anti-Cigarette Campaign in China.

(Continued from page 11)

surprised at the spread of anti-foreign feelings all in China are fast becoming bound to the cigarette habit from the wealthy mandarin in his yamen to the poorest coolie who will spend half of his earnings on the vicious cigarette. Little children, boys and girls on the streets are seen smoking, each day great cart loads of huge boxes are seen passing through the streets of Peking, on each box are stamped the words, "50 thousand cigarettes!"

In the zeal for trade, thousands of cigarettes are given away to the people. It is claimed that if one will smoke from 50-100 cigarettes, the habit will become fixed. They will have to buy. They may go without clothes or food, but they must have cigarettes. It is a fact, that has been proved by analysis, that some cigarettes do contain a small amount of opium, and other drugs, although it is denied by those interested in the trade. A young man in Peking said: "I can always tell the difference between a 'doctored cigarette' and one without the drug." How many contain opium it is hard to find out, but all know that the habit becomes soon very firmly fixed and hard to break off. One Chinese said to me, "The cigarette habit will do more harm for China than the opium. It is not difficult but so easy, and the boys and girls and the women are learning the habit." "Ah," he said, "these things keep China poor."

E. W. T.

Peking, Feb. 6th, 1910.

A REQUEST.

In order to complete a file of the Review of Reviews for one of our school libraries, anyone desirous of helping and having any issues covering the following years, is requested to notify the Editor of The Friend, or to leave the copies at the Board Rooms, marked "For School Library":—Years 1890-1891, 1899-1903, April, 1904; July to Dec., 1905; 1906-1909.

"Increase of armaments generates international suspicion and jealousy."—Charles Sumner.

"War is the most futile and ferocious of human follies."—John Hay.

EVENTS

March 25—Travel and Trail Club organized.

March 26—Chief of Detectives McDuffie has over 100 children arrested for breaking curfew ordinance.

March 27—Easter offering at Central Union Church, \$30,571.25, the largest collection for foreign missions ever made by the church.

March 28—Children roll Easter eggs upon the lawn at Arcadia, the beautiful grounds of Governor and Mrs. Frear. Captain J. C. Castner, as guest of honor of the Men's League dinner, spoke very interestingly on "An Exploring Trip Through Alaska." The Carnegie library will probably be located on the Bungalow site, this location being favored by the majority of those who voted on the question. Justice of the Supreme Court David Brewer died in Washington.

March 30—The S. S. Alameda is sold by the Oceanic Co. to the Alaska S. S. Co.

April 1—The American schooner Matthew Turner a total loss on the reefs off Kahaui Harbor, Maui.

April 3—\$175,000 has been pledged in New York as a fund to enable Dr. Frederick A. Cook to prove his alleged discovery of the North Pole.

April 4—The Russian immigrants leave quarantine and must now shift for themselves. They emphatically refuse to go to work.

April 4—Church lot secured in Kaimuki by Bishop Restarick.

April 5—Travel and Trail Club adopt constitution and April 6 elect officers. W. R. Castle, President.

April 7—Tuberculosis Day Camp formally opened in Palama district. Dr. Hobdy speaks very forcibly on aims and needs.

April 8—New Kaimuki observatory formally opened.

April 13—850 school children and 250 adults in Kalihi and Palama sign petition asking for extension of restricted speed area for automobiles.

April 14—Yokahama Specie Bank opens its doors to the public. The palatial new building is most thoroughly equipped in every way.

April 15—The Chinese Prince, His Imperial Highness, Tsai T'ao, uncle to the Emperor of China, arrives. Brilliant reception at the Chinese Consulate. Col. Walter M. Schuyler, 5th Cav., U. S. A., detailed by the War Department to accompany the prince to the mainland. Kapaa land cases finally settled by the government making exchanges.

April 18— April 18—Rev. Henry P. Judd has received and accepted a call to the pastorate of the Kahalui Union Church. The Nuuanu Dam finished at last, so states Superintendent of Public Works Marston Campbell. National House of Representatives passes resolution ordering plebiscite on prohibition on July 26 next.

April 21—President Taft signs joint resolution of Congress on plebiscite. License commissioners adopt new ruling tending to restrict greatly the liquor traffic practically looking to confine all saloons within the fire district of the city. Governor Frear appoints A. A. Wilder regent of the College of Hawaii in place of ex-Judge Woodruff, resigned.

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MARRIED.

ELGIN-SCHAEFER—At St. Andrew's Cathedral, Honolulu, March 28, 1910, Robert R. Elgin, of Mahukona, Hawaii, and Miss Irmgard Schaefer.

MADDAMS-TOWNSEND—In Honolulu, Apr. 2, 1910, by Rev. Canon Osborne, Sydney Benjamin Maddams and Miss Laura Marian Townsend.

BIVENS-TAYLOR—In Wailuku, Maui, April 2, 1910, by Rev. Canon Ault, Elmer Russell Bivens and Miss Ettie P. Taylor.

POTTER-DEPEW—In Colorado Springs, Col., April 8, 1910, Ashton Howard Potter and Mrs. Grace Depew.

TRUSCOTT-HODGE—In Makaweli, Kauai, April 16, 1910, Harold Sage Truscott and Miss Charlotte Myrtle C. Hodge.

WITHINGTON-JUNKINS—In Boston, Mass., April 15, 1910, Leonard Withington and Miss Merriam Junkins.

NIEPER-McNEILL—In Honolulu, by Dr. Doremus Scudder, Carl H. Nieper and Miss Anna G. McNeill.

DIED.

KEARNS—In Honolulu, March 24, 1910, T. H. Kearns.

REINHARDT—In San Francisco, Cal., Mar. 26, 1910, Mrs. Joanna Reinhardt, aged 82 years.

KALEIKINI—In Spreckelsville, Maui, Mar. 30, 1910, Rev. A. J. Kaleikini, pastor of the Spreckelsville Hawaiian Church.

BOXLEY—In Waimea, Kauai, March 31, 1910, Mrs. Hermine Boxley, widow of the late Captain C T. Boxley, of Madras, East India, aged 81 years.

KEKAI—In Honolulu, April 1, 1910, Abraham Kekai.

KELLEY—In Honolulu, April 3, 1910, Mrs. Helen W. Kelley, aged 57 years.

TENNEY—In Honolulu, April 9, 1910, Lorenzo Pomeroy Tenney, aged 84 years.

KEIKI—In Honolulu, April 9, 1910, William Keiki, linotype expert.

SULLIVAN—In San Francisco, Cal., April 10, 1910, Eugene Sullivan, aged 46 years.

WILLIAMS—In San Francisco, Cal., April 15, 1910, C. E. Williams, formerly a merchant here, aged 85 years.

LUCAS—In Honolulu, April 19, 1910, Thos. R. Lucas, of the firm of Lucas Bros.

GREY—In San Francisco, Cal., April 21, 1910, Charles W. Grey, aged 81 years.

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CLEMENS—In Redding, Conn., April 21, 1910, Samuel M. Clemens (Mark Twain).

MORONG—In Honolulu, April 24, 1910, Captain John C. Morong, U. S. N., retired, aged 75 years.

GILLILAND—In Waianae, Oahu, April 24, 1910, Richard I. Gilliland, Jr., formerly with Bishop & Co., aged 20 years.

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The Friend

Vol. LXVIII.

JULY, 1910.

No. 7

❖ “THE TRADE” ❖

HIS mouth is full of cursing and deceit and fraud : under his tongue is mischief and vanity. * * * He sitteth in the lurking places of the villages : in the secret places doth he murder the innocent : his eyes are privily set against the poor. * * He lieth in wait secretly as a lion in his den : he lieth in wait to catch the poor : he doth catch the poor, when he draweth him into his net. * * * He croucheth and humbleth himself, that the poor may fall by his strong ones. * * * He hath said in his heart, God hath forgotten : he hideth his face ; he will never see it.

—Ps. 10 : 7-11.

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Vol. LXVIII.

HONOLULU, H. T., JULY, 1910.

No. 7

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Maunaolu Seminary	15.00
Mills Institute	180.00
Ministerial Relief Fund	115.00
Molokai General Fund	1.50
Oahu General Fund	305.95
Office Expense	69.98
Palama Settlement	50.00
Portuguese Work Income	25.00
Preachers' Training Fund	30.00
Tomo	10.50
Wailuku Mission	15.00
Wailuku Settlement	15.00
	\$5617.98

EXPENDITURES.

Chinese Work	\$ 375.25
Salaries	622.50
	997.75
English-Port. Work	36.45
Salaries	1094.50
	1130.95
Friend	83.40
General Fund	80.25
Hawaii General Fund Salary	3.75
Hawaiian Work	64.50
Salaries	544.80
	609.30
Hoaloha	47.25
Invested Funds	1.00
Japanese Work	103.50
Salaries	923.00
	1026.50
Kalihi Settlement	342.75
Kawaiahao Seminary	1.50
Maunaolu Seminary	2.75
Mills Institute	1.00
Office Expense	48.93
Salaries	549.00
	597.93
Palama Milk Depot	.25
Palama Settlement	166.00
Preachers' Training Fund	50.50
Tomo	33.00
Wailuku Social Worker	75.00
	\$5250.83
Excess of receipts over expenditures	\$367.15

Are You?

Are you a Christian?
Are you a citizen?
Are you a prohibitionist?

On your sincerity as a prohibitionist, on your honor as a citizen, on your faith in Christ, fail not to do a full day's work the twenty-sixth of July.

You have a vote, you have an automobile you have a horse and carriage, you have a telephone. Make them count that day for a better Hawaii.

J. G. W.

The Kamehamehas.

Kamehameha built a new council house and called his chiefs together to consider the liquor question. In closing the council he said:

"I command you every one to go home, each to your own district, and destroy every liquor still which you find. Distilling and drinking liquor are tabu from this time forward."

Then he ordered that the new council house be torn down. He did this to show the greatness of the decision that had been made there, and to show that the liquor question was never to be open for discussion again.

This was no "missionary trick." Missionaries had never been heard of in Hawaii.

But it was statesmanship. And it was Christianity.

He was only one man: But he could see and think and fight.

The people had no vote. They only had to obey.

For what the king did and commanded his name is written in history, Kamehameha the Great.

Nearly a hundred years have passed. Things have changed. Kailua is no longer the capital. Council houses are no longer built of grass. Congress is king. Every Hawaiian voter is a high chief.

As in the time of Kamehameha III., liquor has been forced into the Islands, not only by Frenchmen but also by Americans, British, German, Chinese, Japanese and Portuguese, against the will of the Hawaiians and to their mortal injury.

Congress has called a great council of chiefs to assemble on July 26 to consider the liquor question. Will you have prohibition instead of licensed saloons? That

is the question of Congress. Every registered voter has the chance to answer Yes or No.

The liquor men say it is a missionary trick. They lie. They lie intentionally.

If it be a missionary trick it is the wisest, kindest, timeliest trick that was ever played in this world. It brings the Hawaiian voter to the front, as a king in his own right and his own country, to speak his wish and have his wish about the betrayer, robber, murderer of his people.

Trick or no trick, what will he say?

The success of prohibition on the 26th of July will crown the Hawaiian voter, before the eyes of the American people, Kamehameha the Greatest.

The failure of prohibition on the 26th of July will make this territory a "rich" man's government indeed, and send the Hawaiian voter shuffling into the jungle of graft politics, with the title of Kamehameha the Least, last, lost.

Kamehameha the Greatest will mark his ballot, YES.

Kamehameha the Least will mark his ballot NO.

J. G. W.

What Will the Hawaiian Voter Say?

It is the business of the government to preserve the public health. The saloon betrays to the enemy the natural defenses against disease. It is the best friend of cholera, pneumonia and tuberculosis. It actually causes 50 per cent of the insanity. It attacks children who are not yet born and murders millions in their infancy.

One of the surgeons of the Red Cross Hospital in New York reports that he has made a study of two groups of families, one group having drinking habits and the other group abstaining. He is not a temperance lecturer, but a scientific student. He reports that in one group of ten families of drinking habits there were fifty-five children. Thirty died in infancy, three of heart disease, four were insane, seven were anaemic, eight were tuberculous, one had diabetes, three had very poor teeth, three had adenoids. Only four were normal. Of the total two were excellent in their studies, six were fair, and seventeen were deficient.

In ten families of abstaining parents there were seventy children. Two died in infancy, two were neurotic and anaemic,

one had rheumatism, one was tuberculous, sixty-four were normal. In study, fifty-six were excellent, ten were fair, only two were deficient.

Of the children of the abstainers 90 per cent were normal.

Of the children of the drinkers, 93 per cent were abnormal.

Of course, the most of such evidence is suppressed in the cemetery; and of course the examination of other groups might show considerable variations of such figures. But the saloon is surely the cruelest of infanticides.

But, we are told, the statistics of the Census Bureau do not show a great percentage of deaths from alcoholic drink. That is quite true, and the discrepancy between the Census Report and the estimate of the temperance lecturer is very wide. But the temperance lecturer's figures are probably well within the truth. The friends and physicians of those who die of drink conceal the fact if possible.

Alcoholism gets into vital statistics under many aliases—heart failure, Bright's disease, diabetes, tuberculosis, pneumonia and acute indigestion.

The most distinguished of English actuaries, after years of investigation publishes the following statement:

"Between the ages of 15 and 20 where ten total abstainers die, eighteen moderate drinkers die."

"Between the ages of 20 and 30, where ten total abstainers die, thirty-one moderate drinkers die."

"Between the ages of 30 and 40, where ten total abstainers die, forty moderate drinkers die."

At a recent convention of the Catholic Order of Foresters, a benevolent order with a membership of a quarter of a million, it was voted to exclude liquor dealers from the benefits of the society. There was no spite about it, nor fanatical denunciation of the liquor dealer. It was simply a cold financial proposition that the liquor business is on the graveyard end of life insurance. This is the sixty-fifth benefit association in America to take the same action. There remains but one society of the kind that will receive liquor dealers into membership.

Many scourges have swept over Hawaii, measles, smallpox, cholera, etc. But these ran their course and stopped. But the liquor trade never rests, and besides its direct destruction, it is an active partner in all the other causes of decimation. The Hawaiian kings of early days tried hard to expel it, and with some success. With annexation to America came universal suffrage, and the Hawaiian voter got the word of power. What will he say on July 26?

J. G. W.

Wanted, a Definition.

It is not probable that Honolulu likes prize fights less than it did a year or so ago. It is beginning to be wondered here, however, whether it is quite "the thing to like them. Not that we know anything more about them. So far no one has yet been cornered into giving a definition of a prize fight—least of all, the U. S. authorities. And the frankly bad city of San Francisco closed against them! There certainly is some humor in it for Honolulu sports.

It was stated that Governor Gillett of California, quite early in his relations with the big fight, was intending to get a legal opinion as to whether the encounter planned was to be a prize fight or not. As nothing further has been heard of that phase of the question we conclude that somebody convinced him that the priziest fight of them all was—a prize fight.

"But what is a prize fight?" How would it do to ask the U. S. Attorney? He knows, for he is probably correctly reported to the effect that he would stop the Johnson-Jeffries pleasantries in Honolulu after the first blow had been struck. We are glad of the position you take, Mr. Attorney, and perhaps it would be more gracious not to ask you "Why?" save that something of this sort may happen again—is happening every other month. Is the Fourth of July a trifle more sacred in your mind than Decoration Day? You were quite enthusiastically in favor of that Memorial day fight you will remember. Just the difference in amount of money in prizes or in entrance fees hardly constitutes a valid distinction, does it? It would seem hardly probable that the unlikelihood of a "knock out" actuated you in removing the stigma of the prize fight from the Orpheum performance over which you spread the American aegis. Most all of these performances end, we read, by reason of the failure on the part of one of the parties to "come up to the scratch" at the end of the count. Would we be justified in calling such a consummation a "knock out"?

It is rather perplexing. Could the difference lie in the relative prominence of the "pugs" involved? No, that won't do. There is one other explanation possible to the "lay" mind, viz., that the number of rounds determines the prize fight. Let fifteen or twenty rounds, say, constitute quite an innocent and joyous passage of arms—more than that a legal offense to be chased away to Reno. Maybe so, but the doctrine lacks clarity as well as authority. Will the attorney or some one make for himself a national reputation? Let such a one weigh these elusive elements and formulate beyond the shadow of peradventure just what

combinations of them constitute a prize fight.

The writer does not feel over strongly on this matter. He confesses to hardly more than curiosity to see what Honolulu is willing to stand in this and other kindred questions pertaining to law enforcement. He felt strongly once and is now quite recovered from a somewhat painful experience in a search for public opinion on the subject of prize fights where none seemed to be. And now? Perhaps we will be humble enough to get our instruction even from San Francisco. All in good time, which is God's time.

T. R.

Hawaii's Opportunity.

The U. S. Congress never laid a question of such interest before the people of any territory as has now been presented to the people of Hawaii in the question of prohibition.

We will not say that it is the last call, for the ruler and guide of nations is forbearing, and merciful, long-suffering even to the unthankful and unmindful.

And the promiscuous sale of destructive alcohol poison is sure ere long to be prohibited by every nation for its own self-preservation. It is simply incredible that the world of the enlightened future will regard with indifference the present condition of all who are frequent partakers of alcoholic drinks.

But, says one, it is not promiscuous sale that is contended for. What we want is a *license* system that will *prevent* promiscuous sale and regulate the sale of healthful drinks.

The Friend claims that the license system has had full trial for a century or two, and has proved a failure in every land where national and international commerce has sway. License to sell the seductive and destructive poison of alcoholic drinks is simply a permit issued by a government to certain ones in a community for their own financial profit to sell what brings ruin, misery, demoralization, or death to a large proportion of their customers. That the slightest benefit ever comes to one from the use of alcoholic drinks as a beverage has yet to be shown.

In vain we ask the advocates of the license system what benefit ever came to any human being from the habitual drinking of alcoholic beverages. We have seen all our lives the deplorable results of dram-drinking, and today it is evident that the early extinction of a large portion of the Hawaiian people will ensue unless prohibitory legislation be enacted. Yet they are not alone in feeling the seduction and meeting the destruction of strong drink.

To them who abstain the scripture saith: "Thou shalt not be afraid for the terror by night, nor for the ants that flieeth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday."

On the 26th of July we may by our votes save many precious people from almost inevitable destruction.

O. H. G.

The Bishop of Kakaako.

It is doubtful whether half a dozen persons in the Islands have first-hand, or even realizing hearsay knowledge of the great work of P. W. Rider, the apostle to the submerged in the bottom of Honolulu, where the Atherton family has built a settlement house, and provided for its maintenance, in which nightly this knightly man of faith preaches Jesus Christ the Savior of drunkards, the hope of hopeless wives and the lover of homeless and worse than homeless children.

Grim business it is, too, preaching love and help and cleansing in the sag of Kakaako, where the brewery, two licensed saloons and fifteen or twenty "blind pigs" belie the love of God and man, and seem to prove the omnipotence of cruelty and dirt, impossible for faith that breaks training, even for a day.

But this man does it, and does it with a cheer. Salvation with a whine in it would be dead doctrine there. He believes it. That saves him and his meetings. He knows the saloon. He knows how to get away from it. He has no illusions about "personal liberty." He gives all. He wins. His wife goes the pace with him and does not look back. His audience shows no cleavages of race, or creed, or trade. Twenty or more nationalities are regularly represented—cosmopolites of disaster. Age sits with knotted hands and wonders at his message. Frayed, ruined youth slips low in chair and listens; and pretty children pitch the high treble of infinite pathos into the songs. It is terrible—and beautiful.

They call him "Father," and Mrs. Rider "Mother," who in turn call them by their given names. "Who struck you, Susie?" "Father, let me come in; Jim is drunk and says he will kill me." "Mother, can you give me something to feed the baby? Joe gets seven dollars a week and gives me two, but has just taken that away." These are scraps of the spiritual conversation of this diocese.

The meetings are but the high tide of the day's work, before the life of the district turns back to the Magoon block, the "low water" of home life in the city. The work of faith and labor of love never shut down.

The Bishop of Kakaako rules by right of apostolic success. The only ritual is

"Help somebody, and sing at your work, for God loves the world."

In this most needy and disorderly section no policeman ventures save on call, and such as come on call get out again as soon as possible. The police court is part of Mr. Rider's parish. His recommendations to mercy are rarely disregarded, for he is as truthful as helpful, and as level-headed as he is kind. His word is as good as a bond with the magistrate. He is constantly up as cash bail for the down and out.

Nothing much ails Kakaako but the drink—the drink and what goes with it. Naturally Mr. Rider hates the saloon, and in the present campaign for the plebiscite he is the busiest campaigner in the city. The searchlight of his stereopticon flashes the wounds of the body politic before the eyes of many audiences. The light is fearfully eloquent.

Mr. Rider is one of a class of rescue workers numbering thousands in American cities—the Red Cross Society in the licensed pillage of the saloon. Every man of them and every woman of them, is a prohibitionist. In the better days now drawing near their worth will be recorded and in the final accounting their reward is sure.

J. G. W.

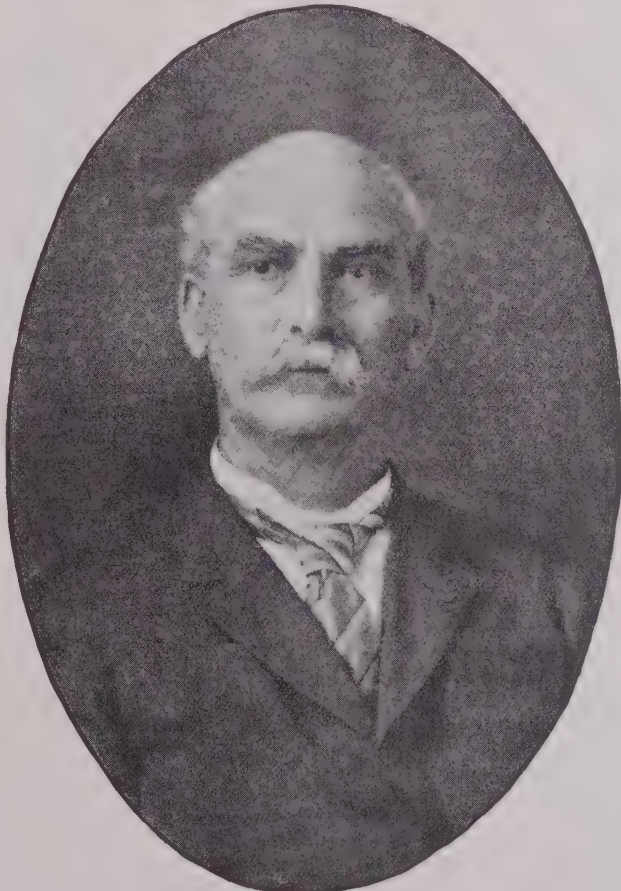
The Missionary Fathers of Hawaii

An Address Delivered at the Eighty-eighth Annual Conference of the Hawaiian Evangelical Association at Kailua, June 26, 1910.

In 1620 the Pilgrim Fathers landed on the shores of New England.

In 1820 the Missionary fathers landed on the shores of Hawaii. The former came to America seeking freedom to worship God; the latter came to Hawaii for the sole purpose of upbuilding the kingdom of God and spreading the knowledge of salvation through His Son.

The first company for Hawaii sailing from Boston, October 23rd, 1819, in the brig Thaddeus, consisted of Hiram Bingham and Asa Thurston, ordained clergymen; Samuel Whitney and Samuel Ruggles, teachers, Thomas Holman, a physician; Elisah Loomis, a printer; Daniel Chamberlain, a farmer, and their wives; and also three native Hawaiians named Thomas Hopu, William Kanui; and John Honoli, who had reached the shores of



P. W. RIDER

New England, and were now returning with this missionary company to their native islands. Besides these three Hawaiians who were identified with the mission, was George G. Kaumaulii, son of the ruler of Hawaii.

The Thaddeus touched at Kawaihae March 30, where it was learned that Kamehameha was dead, that his son Liholiho reigned, and that the tabu system was ended. Leaving Kawaihae the brig arrived at Kailua April 4, 1820. But the missionaries did not take up residence on shore until permission was granted by the King Liholiho April 12th. Upon this day, having gained full approval, Rev. Asa Thurston and wife, and Dr. and Mrs. Holman took up their abode in a grass hut in the village of Kailua. The remainder of the company proceeded in the Thaddeus, and landed at Honolulu, April 14, 1820.

Upon the death of Kamehameha in May, 1819, there succeeded a season of bacchanalian indulgence on the part of chiefs and people alike, in which the trammels of the tabu regime were felt to be irksome, and the whole system, including idolatry and priestcraft, had broken down and been entirely overthrown; the high priest, Hewahewa, himself applying the torch to what had been a most sacred collection of idols. The leading wife of Kamehameha, Kapiolani, mother of the two succeeding kings, was a leader in this overthrow of the tabu, herself breaking the code by eating with her son Kaiuekaouli, who later reigned as Kameameha III. Hawaii was without a religion. Truly the isles were waiting for his law.

The Hawaiians, like a large portion of humanity, were hero worshippers. Patriotism, as in many lands, was manifested largely in devotion to their chiefs. The sway of Kamehameha had been firmly established on all the islands, with the exception of Kauai. Upon his death his son Liholiho became heir to his father's power, which was shared in some degree, with his mother Keapuolani, and with Kaahumanu. Upon the petition of the first missionaries to King Liholiho, for permission to reside upon the islands, the earnest advocacy of the king's mother, Keapuolani, together with that of Hewahewa, the former high priest of idolatry, turned the scale in favor of the missionaries.

The favor of many of the higher chiefs together with the early public profession of Christian faith, of some of them, were of incalculable assistance in advancing Christian knowledge, and in the upbuilding of the churches.

A remarkable feature of Hawaiian conditions was the high respect in which women of high rank were held. Keapuolani, the widow of Kamehameha, was the first

individual to profess faith in Christ, receiving the rite of baptism from Mr. Ellis at Lahaina on September 16, 1823; and she is counted the first fruit of gospel teaching in Hawaii. Two other women of high rank, Kaahumanu, for some years regent, and Kapiolani, may be counted as among the most distinguished and helpful agents in the advancement of the gospel of the group.

The three missionaries, Bingham, Thurston, and Whitney, with their wives, remained long years in these islands, and were, with the succeeding missionary reinforcements, under divine guidance, the power which dispelled the darkness of heathenism and transformed these islanders into an enlightened Christian people.

The American Board was guided by Providence to make thorough work in Hawaii, and to this end within forty years from the landing of the pioneers, sent to this group of islands, then having a population of perhaps 120,000, fifty ordained men with their wives, six physicians with their wives, fourteen teachers, five printers, three single ladies, and twenty-nine wives of the assistant missionaries, including wives of second marriages, making a total of one hundred and sixty-three persons, not counting four persons sent by the American Board at a later period. These men and women surmounted greater difficulties and endured trials of faith and patience beyond the lot of the average Christians of any age.

As their numbers increased by the arrival of successive reinforcements, two families were usually located at one station. Twenty main stations were occupied, and perhaps eighty out-stations; thus covering the entire group with a network of ministry, teaching and example.

At the three centers of Honolulu, Lahaina and Hilo, were established various plants for the advancement of missionary work. At Honolulu a printing office with bindery; at Lahainaluna, near Lahaina, the institution of learning combining the character of high school, college and theological seminary, with industrial training, and at Hilo the boys' high and industrial school, which has contributed and still contributes to the upbuilding of the character of the islanders.

In the earlier stages of missionary development the missionary was to the people of his station, preacher, pastor, school teacher, physician, law professor, road and bridge builder, the trusted guide and friend. Was any one ill, had any one met with an accident, had any household an unseemly brawl, the appeal for help, aid sympathy or power came at once to the missionary. The response to these calls of a people in the mazes of change from savagery to civilization, varied according to the training and attainments of

these envoys from Christendom. To every one came the call according as God had given him. Never was a louder call for men of varied attainments. Nearly all were called upon to administer medical aid to the sick. In some cases the lady was the beloved physician of the station. A missionary, son of a farmer, who in youth had been an efficient helper on the farm, might now aid his people in showing them how to make an ox-yoke, how to train the steers into useful oxen, and how to handle the plow. Another who excelled in mechanical ability or tact, would teach how to frame a bedstead or a table, how to make a chair, or a chest. But few of them escaped the work of erecting buildings for churches and schools, setting the first example of home building other than the grass hut of the past; while the ladies imparted to their sisters the high art of sewing, and taught the whole community to make civilized clothing, and so brought into the family of nations the well clad people of today.

We may remember that in the earlier days there were no stores where clothing and equipment of any kind could be purchased. And further, a voyage of 18,000 miles requiring five or six months in sailing ship around Cape Horn, was the shortest and only road to the marts of civilized man. The coasts of Oregon, California, Mexico, and South America, occupied mostly by half or quarter civilized Indians, afforded no comfort to the far-off missionary. No steamship had yet begun to plow the ocean, and abbreviate the length of ocean voyage. At the very beginning no merchant had yet ventured to risk his wares in a community in which no law but the dictation of unenlightened chiefs was known. Instruction was yet to be imparted to both chiefs and people in the rights of ownership and the usages of civilized society.

It may be asked why the American Board sent so large a number of missionaries to so small a field, when the vast continents with their teeming millions of benighted people were lying in the darkness and misery of idolatry and superstition. In reply, a missionary father said, an individual husbandman could cultivate but so many acres, and it mattered not whether those acres lay on an island or a continent. However, in the world's history the inhabitants of islands have exerted a greater influence than an equal population upon a continent. Here it may be remarked, that at that time, there were very few points at which Christian missionaries could find entrance to heathen fields. And again, in the economy and philosophy of missions, very many problems have been worked out, to the advantage of all the succeeding modern missions of Christendom.

The success of this favored mission to Hawaii has been an inspiration to the missionaries in every benighted land for the past half century. The power of the Gospel to purify, elevate and transform individuals, and races of men, was never better manifested.

The mission to Hawaii was a democratic body, swayed in some measure by directions transmitted by mails brought by sailing ships via Cape Horn. The immense distance from the officers of the American Board necessitated the commitment of many questions to the vote of the mission as given at the annual general meeting. Very many weighty matters involving the location of families and the disposition of forces, were settled by vote of the mission, which body was distinguished for its unity, forbearance, and brotherly kindness.

The great success of the mission in reducing the language to writing may be noted. A kind providence guided to the adoption of the Italian sounds in the use of the vowels, a, e, i, o, u, and of the consonants h, k, l, m, n, p, w. With these twelve letters all the sounds of the Hawaiian language were so accurately represented that an adult could learn to read in a few days. The people were astounded and delighted to find that they themselves could acquire the power to convey thought by writing. As a consequence we find that the nation learned to read in a day; their principle reading book being the Bible. A phenomenon unparalleled in history. This ability and eagerness to read was acquired in the schools established by the missionaries, and which laid the foundation for the present unsectarian system of government common schools.

The lessons to be gained by us of today from the example and experience of the honored fathers, are many. In the first place, they were men of high ideals, unselfishly working for the enlightenment and uplift of the people around them. In the language of Paul to the Philippians, "Pressing toward the mark for the prize of the high calling of God in Christ Jesus." In them we see the unifying effect of a high ideal. This ideal we find expressed in the language of the missionary journalist of the voyage of the Thaddeus: "That work for the salvation of souls is the best work this side of heaven." Their successful career of spiritual and moral victory shows the guidance of the being who directed his followers to "Go" and teach all nations, and promised to be with them through all time.

The mission to Hawaii took its rise in the thoughts of kindness to Opukahaia and his Hawaiian associates, found adrift, friendless, homeless and ignorant, on the shores of America. First was

awakened care for the friendless strangers, then the purpose to impart the knowledge of God and of salvation to these waifs, and to their far distant countrymen. The Christians of America awoke to the long neglected duty of carrying the light of life to them that sat in darkness and in the shadow of death.

This holy purpose sent forth the little company that embarked on the brig Thaddeus, and this same purpose in the hearts of those missionaries and their successors led up to the glorious success the record of which may now be read of all men.

Above all, the coming of the missionary Fathers to Hawaii was an act of triumphing faith. None of them had visited

these islands, and the books upon Hawaii which we now read were then unwritten. They were wholly unacquainted with the environment of the group, and but little of dangers and distress of a voyage in a crowded and very small craft. They knew nothing of the language or the gothic heathenism they were to encounter. Their's was a venture upon an unknown career of great dangers, appalling discouragements; an act of implicit faith. Like Abraham they went forth at the command of God, not knowing whither they went. Through faith they trusted God, and he failed them not. He was a present help in every time of need.

Let us be followers of them even as they also were of Christ.

Central Union News

A. A. EBERSOLE



Good News Indeed.

The best piece of news that any church can have is to be able to tell of large numbers of her young people turning to Christ and applying for admission to church membership. Just this it is our privilege and joy to report. On Sunday, June 5, forty were received into church membership and all but four of these came on Confession of Faith. For several months past there has been evidence of a deep spiritual interest among the older scholars of the school. Our young people were made the subject of special prayer. The blessed results followed. The fact that a number of these young people leave this summer to enter colleges makes their decision to ac-

cept Christ and start their college careers as avowed Christians all the more significant. May the Good Spirit, to whose gentle persuasion they have now yielded their wills, lead them on into ever richer experiences and guard them ever and keep them from stumbling or falling, is the wish and shall be the prayer, we are sure, of their ministers, teachers and parents.

Annual Service of Music.

Another feature that helped to make Sunday, June 5, a "Red Letter Day" at Central Union was the inspiring service of music given in the evening. We have had excellent music all the year but the choir outdid itself that evening. Solo parts were sung by

Miss Eva Lindeman,
Miss Jesse McCormick,
Miss Estelle Roe,
Mrs. E. A. Mott-Smith,
Mrs. C. S. Wright,
Mr. George A. Brown,
Mr. Harold Clark,
Mr. Philip Hall,
Mr. C. S. Livingston and
Mr. Arthur Wall.

The choir was fortunate to have not only for the evening, but for a month past, the assistance of Miss Lindeman of San Francisco.

Her magnificent soprano voice added very much to the effectiveness of the anthems and especially the duet, trio and semi-chorus, in which she took a leading part.

It was unquestionably the finest musical service given in Central Union for many a year.

Great credit is due Mr. Stanley Livingston, under whose able direction the choir has been brought to its present high standard.

Dr. Scudder's Farewell Message.

No doubt, many of the readers of The Friend who did not see Dr. Scudder's "Good Bye" published in the Calendar of June 5, would be interested to read it, and also to have his itinerary. We take the liberty, therefore, of republishing it in full:

"Dear Comrades of Central Union Church: Our English parting salutation is the most beautiful and expressive of all farewell words, goodbye—God be with you. This is the prayer of your minister and ministress. Our pathway lies hence to New York, then through New Haven to attend a college reunion, and next to Boston, sailing on the Romanic; from that port on June 25 via the Azores and Gibraltar. It will be a great pleasure to receive messages from friends of Central Union while en route. Letters may be made don the Siberia June 11 addressed S. S. Romanic, Boston; thereafter the general European address at each of the following cities will be "Care Thomas Cook & Son." Mail letters to Rome up to sailing of Wilhelmina June 22; to Milan up to sailing of Chiyo Maru July 2; to Chamonix, Switzerland up to sailing of Asia on July 9; to Lucerne, Switzerland up to sailing of Mongolia July 23; to Oberammergau, Bavaria, Germany, up to sailing of Korea August 6; to Amsterdam, Holland, up to sailing of Nippon Maru, August 20; to Paris up to sailing of Siberia August 27; to Liverpool up to sailing of China September 3. After that date and up to sailing of Mongolia October 8, address 20 Myrtle street, Winchester, Mass. We shall cast our votes for prohibition on Plebiscite morning in Milan Cathedral, and shall be in Bellagio, Italy, when the result is known here early on July 27. The larger section of the trip, July 29 to August, 29 will be spent in the Alps. In Boston the centennial of the America Board and the National Congregational Council will be attended. We trust that the Wilhelmina, arriving November 1 will bring us back to Honolulu. We believe that during the summer a large work will be done here through God's blessing and under the ministry of Mr. Ebersole and Dr. White. Let the splendid spiritual movement so evident today grow in volume every week. Though absent we shall be with you in spirit. Inasmuch as many ask for our itinerary it is appended. Faithfully your minister,

DOREMUS SCUDDER.

July 7-13—In and near Naples.

July 14-18—Rome.

July 19—Pisa.

July 20-22—Florence.

July 23-25—Venice.

July 26—Milan.

July 27—Bellagio.

July 29—Simplon Pass.

July 30-31—Brieg, Fiesch.

Aug. 1-5—Rhône Glacier, Grimsel, Meiringen, Grindelwald, Murren.

Aug. 6-12—Interlaken, Geneva, Chamonix.

Aug. 13-20—St. Luc, Zermatt, Bad Leuk, Brienz, Lake Lucerne.

Aug. 22-29—St. Gotthard, Reichenau, Kunkels, Thuisis, St. Moritz, Innsbruck.

Aug. 30-31—Oberammergau.

Sept. 1-9—Munich, Prague, Dresden, Nuremberg, Heidelberg, The Rhine.

Sept. 10-14—Amsterdam, The Hague, Antwerp.

Sept. 15-18—Paris.

Sept. 20-23—London.

Sept. 23-30—Trossachs, Edinburgh, a few English cathedrals, Oxford, Stratford.

October 1—Sail from Liverpool on S. S. Devonian."

The Coming of Dr. White.

The Wilhelmina, arriving Tuesday morning, June 14, brought to Honolulu Dr. and Mrs. Frank Newhall White of Chicago. Dr. White is to supply Central Union pulpit for eleven Sundays, the first half of Dr. Scudder's absence. At the mid-week service, June 16, they were given a most cordial welcome. Words of greeting were spoken by the assistant minister, who presided at the meeting, and by Mr. P. C. Jones, speaking for the standing committee who had invited Dr. White to come; by Mrs. Theo. Richards, president of the Woman's Board; by Mr. Ed. Towse, superintendent of the Bible school; by Albert Parsons, for the Christian Endeavorers; by Mr. Rath, superintendent of Palama Settlement; and by Mr. Super, general secretary of the Y. M. C. A.

Dr. White bore up under it bravely and responded most graciously.

On the Thursday afternoon following an informal reception was tendered Dr. and Mrs. White on the beautiful lawn of Mr. and Mrs. Theodore Richards, where many friends gathered to meet them.

If the first Sunday is any criterion to judge by—and we see no reason why it should not be—Dr. White will surely do a most effective service while here.

Both morning and evening audiences were unusually large, and every one went away enthusiastic. A special effort is being made, by extensive advertising through bulletin boards, posters and the distribution of invitation cards, to reach the non-church going people, especially for the Sunday evening service. The splendid response the first Sunday is most encouraging.

Annual Meeting of Woman's Board.

One of the big events of the year at Central Union is the annual meeting of the Woman's Board, which this year fell on Tuesday, June 7.

As usual the forenoon was given over to reports from the various departments: Hawaiian—Miss Green.

Chinese—Mrs. F. Damon and Mrs. E. McKenzie.

Japanese—Mrs. O. H. Gulick and Miss Julia Gulick.

Portuguese—Mrs. Soares, and the four auxiliary societies:

The Missionary Gleaners, of Central Union Church; Seminary;

The Lima Ko Kua of Kawaiahao

The Aurora Band, of the Portuguese Church; and

The Kin Ko Tau Fui, of the Chinese church.

At 12 o'clock a sumptuous repast was served in the Parish House, many coming in for this who had not been able to attend the morning session. The address of the afternoon session was given by Mr. Joseph Richards of New York, on "The Laymen's Missionary Movement." Mr. Richards was present at the organization of the movement three years ago and has been in intimate touch with it ever since. He could speak from first hand knowledge. His address was most interesting. We all felt that the time had come for the men of Honolulu to fall in line and take a definite part in this effort of the Christian men of America to evangelize the world in this generation.

Mr. Richards' address was a fitting compliment to the forenoon's report of what the women are doing.

RESPONSIBLE

For those Japanese Servants?

More than we think, perhaps. Let them read a Christian paper in their own tongue. It is **THE TOMO**, 50c. a year.



Men Working for Men



PAUL SUPER

We Got Them.

In the last issue of *The Friend* we announced a campaign to secure 100 new subscribers and readers for our national magazine "Association Men," these to be secured in three days. We got the 100 and ran the number up to 140. One of the fine features of the publication is the daily Bible reading notes, which excel anything we have ever seen. Thousands of men in all walks of life are following them and getting daily benefit. Those who have no plan of daily Bible reading, and want one cannot do better. Drop us a card and we will order for you.

The School Boys.

The Grammar School Athletic League, organized by the Young Men's Christian Association, has closed its first season. It was a success and the league will be a permanent feature of Honolulu boy life. This spring seven schools entered ball teams to play for a trophy offered by E. O. Hall & Son. St. Louis College won championship and the cup. When the Kaahumanu School held its closing exercises, the boys of the school presented Mr. Larimer of the Y. M. C. A. with a silver medal as an expression of their appreciation of his services as coach.

The Soldiers.

The religious meetings held at the Marine Barracks every other Tuesday are a great success. The attendance never runs under 100, and is generally about 125 or 135. Rev. A. C. McKeever gives the address. Recently he asked for an indication that the meetings were doing some good. Some sixty men raised their hands to tell him that his work is appreciated. This is not the only evidence. We know of men whose lives have been changed, and who have found the better way. The Association regards these meetings as one of its most fruitful lines of work.

What Next?

At the last meeting of the Board of Directors a commission consisting of Messrs. W. A. Love, Ed. Towse, and F. D. Lowrey was appointed to study the report of Mr. John F. Moore, who was here recently from New York, and report of the Association what lines of enlargement shall be undertaken. Mr. Moore recommended several new fields

of work to the Association, and enlargements along several lines. Some of these things should be done at once, others can wait a while. Just what our program should be is the thing to be worked out by this commission. It has also been urged that the Y. M. C. A. do something for the Russian men in Honolulu. These men are going to make good citizens, and some organization must undertake the work of assimilation and instruction. The Association in the States has worked out an approved method of teaching English to foreigners. This method will be used in Honolulu. The point to be decided is whether the Association or perhaps Palama Settlement shall undertake the work. These two organizations always work together, dividing fields so as to never overlap. Within the next few weeks some decision will be made as to which of us shall undertake the new work.

Vote Dry.

The writer is in favor of Prohibition because after nine years as an Association secretary he is convinced that the saloon is the worst enemy he has to fight. Prohibition seems to be the only way to kill the snake. Whether it prohibits or not, it gives us a legal right to fight the saloon, which now has the legal right to defy us. Grant everything that has ever been said against prohibition and prohibition remains the one way of fighting saloons. The drinking men we have to work with would be saved from temptation were there no bar rooms, for they are not the sort that would seek blind pigs or import liquor. "Prohibition does not prohibit" is the word of an unthinking mind, deceived by a clever alliteration. This typewriter does not typewrite either, nor does my saw saw. But men that want to can make typewriters write and saws saw. The same with prohibition. Away with this foolish cry about "does not prohibit."

The Iron Works.

Another forward move in the direction of brotherliness. The Honolulu Iron Works have planned to provide the men with a recreation room to be fitted up this summer. The room will be equipped with tables and chairs at which the men can eat, magazines, newspapers, trade journals, phonograph, piano, and games such as checkers, chess, dominoes, shuffle-

board, etc. This will give the men a wholesome way in which to spend the noon hour, and a comfortable place in which to eat. Here the Y. M. C. A. Bible class will be held, educational talks and occasional concerts given. Having worked in the shop for two years without equipment, we will welcome this aid to welfare work. Last issue we reported the O. R. & L. Co. providing a Y. M. C. A. secretary for the men of the road. What will be the next step toward a better Honolulu?

Building.

The remains of the Library have not yet all been cleared away, but we have assurance that no time will be lost in clearing the lot. The accepted sketches are now in Mr. Ripley's hands in Oakland, and soon he will return to Honolulu with the final plans. We have preferred to do our thinking before building instead of after the plant is up. This is less expensive. But when the plans are shown the public will feel that our delays have been justified. We now feel certain that ground will be broken about the first of August.

Summer School.

Summer classes in bookkeeping, shorthand, typewriting, and French are being conducted. Over 40 students are enrolled. There is continual demand for educational work, hot weather or cool. The attendance at classes is good.

New Members.

An average of 30 members a month are joining the Association, pushing the membership over the 700 mark and arousing the ambition of the membership committee for higher mathematics. This work is well organized, and has been for some years. New plans are being worked up for use just before and at the time of entering the new building. After our new plant is up and we have more to offer, it will be hard for a young man to come to Honolulu and not be asked to join the Young Men's Christian Association. The limited number of ways and times in which a man can come to the city makes it possible to develop a scheme of locating practically all of them, through co-operation of baggage and hotel men. This is being planned. A membership of over 1000 in the new building is certain, and it will not be long till the new building is the great social center of young masculine Honolulu. Those who have invested money in this organization bought good stock.

Range Lights

By JOHN G. WOOLLEY, LL. D.

In so far as I am responsible for the calling of the plebiscite or concerned about the result of it, my eggs are all in one basket. I bank on the Hawaiian voter. His good sense, patriotism and pride of race will see him safely through the whirlpool of corruption, flattery, deceit and detraction that makes the present campaign apparently so problematical.

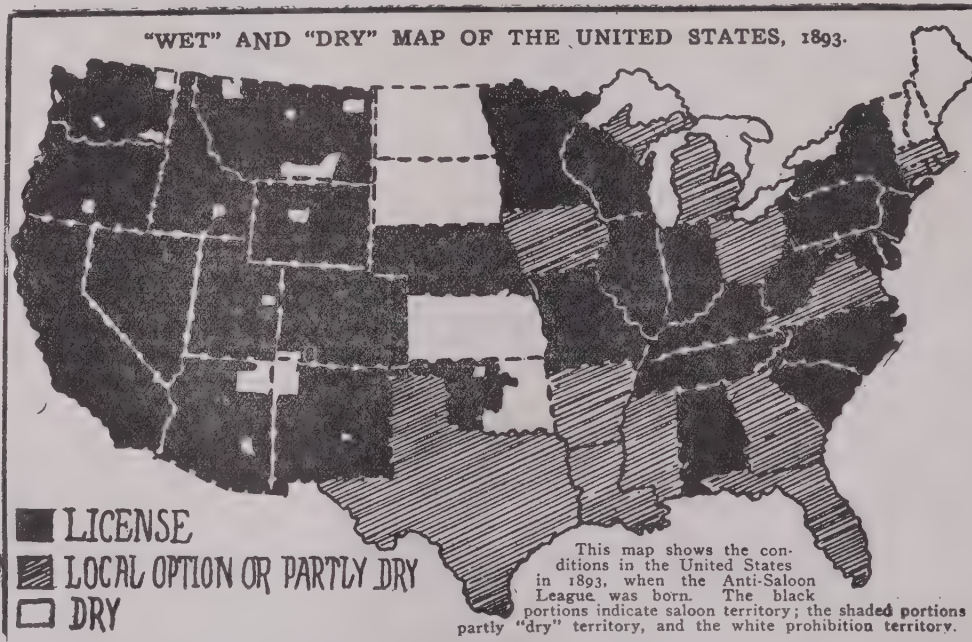
Being a tried and convicted malahini I admit that my knowledge of the people may be superficial, and my judgment less reliable than that of one who came earlier. But at any rate, I stick to my opinion, and get encouragement by finding that it improves with age.

The feeling has grown upon me, even while my knowledge and my admiration of the remarkable group of white men in the lead of Island matters have increased. It is quite possible that I have exaggerated the immediate possibilities of the Hawaiians, and have done scant justice to the "missionaries." But today after a good deal of very informing experience, my view remains unchanged. Our Hawaiian fellow citizens need and deserve our democratic, brotherly co-operation in the outworking of their own political development, rather than generous gifts of money, churches, and exemption from responsibility.

former failure. He himself has raised the issue, although the initial action in Congress came from a tourist who had been stirred to action by the desperate plight of the Hawaiian clientele of the saloon.

The liquor business was and is doing as much harm relatively to the whites. But this is not so apparent to the visitor, they are so few in comparison to the Hawaiians, and they carry their liquor better. What caught the attention of Senator Johnson was the tragedy of the Hawaiian race losing its grip upon the loveliest land on earth by the most pitiful of failure—drink.

The Johnson Bill would have passed, and would have been enforced as a measure of mere humanity. But in the nick of time the Prince, embodying in himself and his office the history, the potentiality and the future of his race, stepped to the front and defeated it by demanding a



My knowledge of the Territory at first hand dates back ten years, and my only business here has been the study of the people, from the standpoint of a political prohibitionist. From the first I was more interested in the Hawaiians than the whites, because this is their country, there were more of them, they were plainly failing to grasp the greatest values to them in American progress, and the whites were no novelty, were better developed in selfishness and better trained in the manly art of self-defense.

During my first visit to the Islands I got the impression that the attitude of the whites towards the Hawaiians combined too much loose criticism with too little co-operation, and although possibly it was none of my business, I resented it.

This plebiscite is the Hawaiian people in a life and death struggle for a chance in the great future now opening to their own country. It is a mean heart that is not touched by it. It is a dirty hand that is raised against them. If the matter were merely a problem in finance, I should rather trust the whites. If it were a question of laborious application to an unpleasant undertaking, I should rather follow the Chinese or Portuguese. If it were a thing of fighting courage and self-sacrifice, the Japanese would be better; for in all these ways the Hawaiian has practically dropped out of the race. But it is politics—the one sphere where the Hawaiian still has the elements and implements of power, and a chance to get back into the game, even on the lines of

test of the Hawaiian people. In effect his proposition was: We don't want to be saved by others. We want to save ourselves, and vindicate our twentieth century manhood and fitness for self-government.

The joint resolution was composed in the chambers of the Hawaiian delegate and passed in both houses as his measure.

Then the Hawaiian Prohibition League was organized in Honolulu, of its own initiative, and upon working plans of its own devising. When the convention of one hundred met to organize the People's Prohibition League, the Hawaiian members demanded a snapper on the end of the platform putting up to the Federal government the question of importation. The whites did not propose it, and a ma-

majority of them were opposed to it as being foreign to the issue raised by the joint resolution. But the action of the Hawaiians showed brains, conviction and political sense; and the whites fell in behind the men who had the best claim to lead and the votes.

The striking feature of this campaign is, that the men whose political fortune is at stake, and who hold the voting power in their hands, are leading, and the sturdy, trained and dominating whites following. In this I think the conduct of the whites is worthy of all praise. With splendid and astonishing unanimity they waive their personal preferences and get in behind the Hawaiian advance, and if the white vote were in control the verdict of the ballot would be banishment for the social traitor, the saloon.

But assuming that there is a trace of possible merit in the tourist argument, the Hawaiian voter has simply to make up his mind which way patriotism points the line of his duty—to a weakness of the occasional tourist, whom he never saw, and probably will not see, or to the strength and the life of his Hawaiian neighbors, men, women and children.

He will be told that I am a newcomer and a traveler, and the horrid truth will have to be admitted. And if he would rather disappoint one lonely malihini than to put political prohibition poison in the runways of a whole pack of human hyenas, let him; that is his privilege.

He will be told that prohibition will not prohibit. That raises at once the question of the quality of the Hawaiian

He will be told how excellent is the present law—only not quite strict enough, and may forget that the men who sing its praises now were damning it within a year. He will be told how "Woolley said" it was the best liquor law in any state. I will answer that right here. I said nothing of the kind, but this, that it is the best license law I ever saw. But it is a *license* law. It means saloons and bottle joints, about 150 in the Territory, for years to come—until the Japanese voters outnumber the Hawaiians, and fasten the infamous traffic on the Territory *forever*.

He will be told that prohibition will violate personal liberty. Well it certainly violates life, virtue, happiness. Let him choose.

He will be told prohibition is dying



"WET" AND "DRY" MAP OF THE UNITED STATES, 1910.

But will the Hawaiian voter stand the strain? The plebiscite campaign is no pink tea for ladies. It is a man's game and a hard one, and the Hawaiian must answer for himself. Brutal insolence and utter contempt of high manhood will spend unlimited money, and bestow unlimited jobs on the corruptible. The fake argument factory will run day and night. The bums and the weaklings will be herded like cattle to the polls.

We will be told that ships will stop calling and the tourist traffic go astray. It is mere blather, of course. No ship will pass by these islands, nor any tourist miss one of the world centers of beauty and interest because of the lack of saloons. I find no picture of the brewery or advertisement of the saloons in the literature of the Promotion Committee, and I presume no inquiry has ever come from a tourist, settler or investor anxious to make sure he need not suffer for a drink.

majority. If he wants to prove that a Hawaiian administration of the Territory can be bought, or fooled or defied, there again he is within his rights to vote that way.

He will be told that without the license revenue, road work will cease. If he does not know now, that saloon money never built a rod of road in any country, it will be hard to teach him anything in economics.

He will be warned of the tusks of the terrible blind pig. If he does not know that an eyeless monster, that may be hunted for, and found, is less dangerous than the license saloon, the cleverest hunter and violator of men and women and homes that ever preyed upon mankind, and that prohibition means at the worst, simply the present litter of blind pigs, *minus* the searchlighted mother of the introspective breed of swine—licensed liquor trade, he has much to learn.

out in the States. He has only to look at the map, which shows that the white sunlight of prohibition has covered half the continent in the last twenty years. His vote is his own, let him cast it as he will.

But let him realize well, that the real question in the plebiscite is this: ARE THE HAWAIIAN VOTERS CAPABLE OF SELF-GOVERNMENT? A vote for prohibition answers "YES." A vote for the saloon says "NO."

If the saloon wins in the plebiscite it wins by Hawaiian votes. And the Prince goes back to Washington to apologize for his people. "So your people want saloons," will be said to the delegate. "What was the argument that convinced them?" What will he answer? What is the argument in favor of saloons? And the Hawaiian people will move forward to a lower place in national esteem.

If the Hawaiian race votes against

prohibition, it votes against the old Hawaiian kings, against the light and knowledge of the law, and against the trend of the best sentiment of the civilized world, and drops out of sight as a serious factor in the development of the Territory.

But if the ballots show a clear majority for prohibition, Hawaii will get the best and highest advertisement in the fact that she has had in all the years. Her position at Washington will be higher than it has ever been. The delegate from Hawaii will take his seat in Congress with new distinction and more powerful influence, and all the white part of the map containing the homes of forty million people, will push the campaign in Congress for better rules of Inter-State Commerce, and fairer regulations in the Internal Revenue, and the most potent name in every speech and petition will be Hawaii.

The Hawaiian Voter: Will he stand up or stand in?

It is the business of the government to protect the weak. The dram shop preys upon them. In the sum total of its oppressions of the innocent and defenceless there is no known devilry equal to the liquor business. The luxury of the liquor dealer's family means leaky roofs, empty pantries, rags and wounds in the homes of many of his patrons.

This is not saying that the liquor dealer is such an utter monster as the case would make him seem. He is as much debauched as his unfortunate customer. But in a different way. The drinker tends to lose his honor and his chivalry in the morbid craving for the drug alcohol. The drink seller tends to a similar deterioration through the progressive and absorbing greed for easy money. Both are to be pitied. Both ought to be helped.

The recipe in use for a hundred years for helping them is "moral suasion." But it fails. The saloon perverts men more rapidly than persuasion converts them. The business eats the hearts out of its owner, even as the spilled beer eats up the bartender's shoes. But the public repugnance to "the trade" has kept on growing. All the more, perhaps, for all the years of failure. The fact has grown clearer and clearer that the central folly of the past has been in giving the dram shop a legal status. The fight is narrowed now to a contest of laws.

The last stand of the liquor dealer is high license. He will do anything, or sacrifice anything, for that. "Mulct me more heavily. Watch me more strictly. Cut down my hours. Do what you will, but give me a license," is the cry of the drink seller. He is a liberal spender. He has courage. He has great shrewd-

ness. He has the genius of organization, and no conscience to hamper him. His license is the only solid ground beneath him. He lies with his back upon it, and fights cat fashion. He can never be beaten at his own game. The license policy is his own game. "Metz & Bro.," the leading brewers of Nebraska, say:

"High license has been of no injury to our business. In our state we think it bars prohibition. We are positively certain that were it not for our present high license law, Nebraska today would have prohibition. In our opinion high license does not lessen the consumption of liquor. If left to us, we would never repeal this law. There are a great many difficulties at first, for brewers and liquor dealers to get a high license law in working order, but after a year or two you will certainly find it to your advantage over prohibition. We at first made a bitter fight against its enforcement, but since it is well enforced we would not do without it."

This letter of Metz & Bro. leads the chorus of brewers, liquor dealers and saloon keepers. There is no division among them. They desire high license. They desire it because it does not lessen the consumption of liquor. Does the Hawaiian voter wish what the saloon wishes? Congress says to the Hawaiian voter: "I give you, at the expense of the American people, a chance to express your honest desire, uncomplicated by questions of parties, or candidates, or other public matters. Which do you prefer, to fight the liquor business or to serve it?"

If you will fight, vote YES.

If you will not fight, vote NO—and be the servant of the saloon.

The Presbyterian General Assembly.

The Presbyterian Church is first of all logical. Its elders govern it. It is not emotionally eccentric. It cuts no capers in polity or theology. It is practical to the last degree. If there is any institution that is financially and politically safe it is the Presbyterian Church. Its latest word upon the liquor problem is therefore interesting and important, in view of the constant asseverations of the liquor newspapers that the sentiment in favor of prohibition is dying out on the mainland.

The General Assembly which has just closed at Atlantic City took up the liquor question and threshed it out with true Presbyterian thoroughness. There were hotheads in the debate, and reactionaries, but the proceeding never lost the deliberative character.

This utterance was the result:

"The Presbyterian Church must ever be the open, active and persistent enemy of the liquor traffic in all its forms. We declare any form of license under any name or guise is permission and not destruction, and therefore unchristian. We solemnly admonish our people to keep themselves socially, financially and politically separate and apart from the liquor traffic, and to touch not the unclean thing, to the end that this traffic may, by organic law, be expelled from our land and our people saved from its despoiling influence." Which is what might be called cold comfort for those who discern the signs of the times through a beer glass darkly.

Our Young People

HENRY P. JUDD

A POLYGLOT ASSEMBLY.

One phase of Christian work in these islands, that of its cosmopolitan character, is often remarked upon by visitors from other lands. A striking illustration of this was the concert given in the Kahului Union Church on Saturday evening June 4th, for the purpose of providing funds for the traveling expenses of the delegates of the Sunday School and the Christian Endeavor Society to the annual meeting at Kailua. In the audience were Hawaiians, Japanese, Russians, Portuguese, Filipinos, Anglo-Saxons, Porto Ricans, and representatives of other races. The program contained selections from the Hawaiian musical club of Wailuku, a quartet from

Kahului, a double quartet from Waihee and a Filipino quartet from Waihee. The Filipinos were the special feature of the program, and much interest was manifested in hearing their quaint music and listening to their dramatic representations of some romantic incidents in Filipino history. It will surprise some of our readers when they hear that there is a growing C. E. society at Waihee composed of more than twenty-five of our brown brothers who join with their cousins of these islands of the sea in their mutual Christian fellowship. It is a splendid example of what brotherhood should mean to us all here.

A STEP FORWARD.

A practical question often arises in

the minds of some thinking men as they are looking forward to the time when liquor shall no longer be sold at the bar. Where shall the young men enjoy their evenings? What substitute to the saloons are Christian men and women expecting to provide for men without any home relations? It seems to many of us that a large advance will be made in the solution of all social problems when places are provided for men and boys where they may find satisfaction for their social cravings in an orderly, attractive and uplifting way. In taking away the saloons either by the act of the License Commissioners as demanded by public protest or else by a general prohibition law, we are removing the so-called "Poor Men's Club." We are depriving him of a chance to meet with his friends in a social way and have a good time, so say the advocates of the saloons who maintain that there is need for the saloon as a place for the men to find social fellowship. What a challenge this is to all Christian men to provide places that will satisfy the natural cravings of men for society, but without the degenerating influences of the saloons! How can you expect the young fellows of our towns and villages to keep straight and sober and clean unless you furnish attractive centers for clean amusement and healthy recreation that will deprive the saloons of an excuse for existence?

With these and similar thoughts in mind, some of the leading men of the seaport town of Kahului have been working on a plan to establish a club for young men that will give them a real home in the evenings, a place where they may read and write and play games of various kinds and talk with their friends, and have some contests in the gymnasium or bowling alley or on the pool table. A building formerly used as a garage has been leased for the remainder of the year and furniture has already been installed and improvements made, so that the boys and men of this town are enjoying the privileges and pleasures which the club affords. In its roll of about seventy members may be noticed representatives of almost every race living in Kahului, while there are railroad employes, stevedores, store clerks and others among its members. It is expected that the club will fill a long-felt want in the community and that its success as a means for the social and moral uplift of the men of the town will be unmeasured. The movement has been identified with the Union Church, for its meetings thus far have been held in the church, its president is the pastor of the church, and practically all the members of the executive committee of the church are enthusiastic members of the club.

It is wise for the church to be identified with all such movements that are for the improvement of a community, else why should the church have an excuse for living?

AN HAWAIIAN "CONEY ISLAND."

In order to raise money to pay off a debt, the Ladies' Aid Society of Kahului, assisted by several members of the Young Men's Club, gave a representation of "Coney Island" on the lawn adjoining the Kahului Store, on Saturday evening, June 18th. It was an unqualified success, socially, artistically, and financially. The various booths and places of amusement were prettily decorated and the charge of admission was low enough to enable each one to have a satisfactory time. There was a large number present from Paia, Makawao, Hamakuapoko, Puunene, Wailuku and other places, and each person seemed to have a very good time. The receipts totaled the large sum of \$375.00. This will enable the ladies to pay off their debt, and will also furnish the Young Men's Club with a substantial sum for the needs of the club house. It is proposed to make this institution an annual affair, for the joint benefit of the Ladies' Aid Society and the Young Men's Club.

A MORAL MOVEMENT.

The forces that make for sobriety and order have not been asleep on Maui the past few weeks, for there has been going on a battle against the saloons of the island, even if the sound of the warfare has not been heard from afar.

At the public meeting of the Board of License Commissioners of Maui County there were presented protests from the residents of Lahaina against the issuance of a wholesale license to a Japanese, from residents of Wailuku against retail licenses, from voters of Puunene, Kahului and Spreckelsville against the issuance of any retail licenses in the precinct, from residents of Makawao against the Makawao saloon. There were five wholesale applications and eleven retail, a total of sixteen. Although this is far from what we would have, it is nevertheless an improvement over the days before the advent of the License Commission. At that time there were forty-five licenses. This number was immediately reduced to twenty-two and this has been further cut down, with bright prospects that the number of licenses will be steadily reduced if public opinion demands it. What is needed here as elsewhere is a strong sense of moral duty and the willingness to sacrifice personal feeling for the welfare of the largest number. It is clear that the cause of temperance is stronger today than ever before and that the tone of morality is rising higher and higher.

Hawaii Cousins

(Continued from June Friend.)

Jan. 4, 1820.

Off the mouth of Rio de la Plata. We are this morning experiencing a gale from the north. The violence of the wind has split several of our sails. We are now running under bare poles at the rate of 7 or 8 miles an hour. We reel to and fro and stagger like a drunken man. The tossing mountains around us skip like rams and the little hills like lambs. The foaming surges lash the trembling sides of our little bark and drench her decks, while the rain like hail pelts the poor sailors as they cling to the whistling riggings, and the spray of the sea sweeps over the surface like the driven snow on a northern winter's day. But He who said to the raging tempest, "Peace, be still," can and does afford us protection and give us peace within.

WHALES AND SHIPS OFF CAPE HORN.

Jan. 13.

A school of whales appeared, extending along two miles, sporting and spouting, and making the deep boil like a pot. Heavy gales from the S. W. have given several of the family severe colds.

Jan. 19.

Just obtained the first sounding since we left Boston in 65 fathoms of water. Three vessels are now in sight. Two of them appear like men of war, and the third is a brig, whether friends or foes we know not, but we are always grateful to see a sail, and when one appears, we never fail to think of home.

A. M.—A huge sperm whale has just appeared and passed very near our brig. His head appeared to be covered in part with sea shells. After elevating the upper part of his head and monstrous back above the water repeatedly, and through the large orifices on the back part of the head, blowing up the briny spray, he descended and passed our stern, and after rising again to the surface, tossed his broad tail high into the air and went down again to the chambers of the deep; thus he obeys the voice of God.

The maneuvering of the three vessels indicate that they are whalers—probably English.

FIRST LAND SIGHTED AFTER LEAVING.

Jan. 25.

About 11 a. m. one of the mates aloft, cheered us with the grateful note of

"Land Ho!" The smile of joy and glow of animation appeared through our little circle, and at 1 p. m. our eyes were gratified with a full view of the north-eastern part of Terra Del Fuego stretching along six mile or so on our right. This is the first we have seen during three months, since our dear native shores receded from our view. But alas! How unlike our beloved New England. Here no temples of the living God lift their lofty spires to heaven, in honor of him who of old laid the foundations of these snow-capped mountains, and weighed their rugged hills in his balance; no joyful sound of the church-going bell invites the wretched inhabitants to the feast of the gospel! no Sun of Righteousness softens their icy hearts, while they not only cover themselves with the skins but actually wear the natures of the wild beasts of their forests.

ROUNDING CAPE HORN.

Jan. 26.

We are now in the strait of La Marie—Del Fuego on our right, and Staten Land on the left, on both of which among towering rocks we can discover banks of snow now in this midsummer. We had a little hail today. The mercury in the thermometer stands at 58 degrees. We entered the Strait early this morning with a fair wind which however subsided at 10 a. m. before we had quite passed through, and we were carried back by the current 15 or 20 miles. During this recess we were much interested by discovering two men kindling a fire on shore.

Jan. 27.

10 o'clock a. m. With a fair breeze which sprung up soon after last evening's sacrifice, we find ourselves delivered from the dangers of Le Marie, and speedily and pleasantly advancing towards our turning point, the place of hope and fear. (One o'clock.) While at the rate of knots an hour the brig serenely cuts her way, the long looked for cape rises full in view and all our hearts leap for joy. * * * (Two o'clock) The wind arises, dark clouds hover around; the approach of a whirlwind is announced; all hands are ordered on deck; the sails are furled; the dead lights in, the companion way closed and we are imprisoned below deck. For a moment our Heavenly Father seems to hold the rod over us. (Half-past 2 p.m.) The wind subsides, a gentle rain descends, and light breaks in again. We know that He who made Cape Horn, and placed it as a waymark which the tempests of 60 centuries have not been able to remove, can conduct us around it in

safety, nor shall whirlwinds nor storms prevent us from erecting upon it, in the name of Jehovah, the Rock of our Help, the Ebenezer of the Owhyhean Mission. (3 o'clock p. m.) The wind rises again; all hands are called; the waves lift themselves up; and our little, trembling, tottering bark with its invaluable freight, yields to the opposing elements and lightly bends her course toward the south. (4 o'clock p. m.) The sun breaks out in the clear western sky, while the dark tempest passes off to the east, and the cape gradually sinks behind a pleasant sea. (6 o'clock p. m.) A stiff breeze and heavy seas from the west. (Half-past 6 p. m.) The sun shuts in behind the cloud—a squall approaches. (10 o'clock p. m.) At 8 this evening while our vessel was tossing upon the rising billows, her sails close furled, her decks covered with a heavy spray continually breaking over, and while a strong west wind roaring through her rigging was drifting her through the south east, we assembled as usual for evening prayers, read the 46 Ps., and acknowledged the good hand of our God upon us * * * and the unfailing goodness constrained us unitedly and devoutly and joyfully to say, "Hitherto hath the Lord helped us." "The Lord of Hosts is with us."

Jan. 28.

Though we had an almost sleepless night, and though the commotion of the elements continues we are not denied the comfort of a good degree of calm resignation and unshaken confidence.

Jan. 29.

Soon after the last evening sacrifice the arm of the Lord was stretched forth for our help and the wind began to blow favorably. This morning we find our unexpected appearance off the Cape cheers every heart and calls forth praise and gratitude to him whom "waves and seas obey." * * * * The brig sails nobly in the seas. It was remarked by one of the mates that no vessel was ever in better trim for passing the Cape.

Jan. 30.

Lord's Day—This region of terror we find to be the place of our rejoicing. No Sabbath perhaps since our embarkation has been more interesting or happy than this. This day we double Cape Horn, and write upon it Ebenezer. We enjoyed our meeting in the morning as usual. At 4 o'clock, as it was too cold and rough to meet on deck, we assembled in the cabin to attend a public lecture by Br. Bingham. * * * The service was closed by singing an original hymn designed as a monument and entitled Ebenezer.

CALL OF THE HIGHER EDUCATION.

An Address Delivered to the Class of 1910, Oahu College, June 18.

By. HON. W. R. CASTLE.

This is the celebration of your success. You have been graduated. You are entitled to your diploma, because it has been earned. This evening marks an epoch in your life. It is a corner turned. Another round of the ladder has been mounted. A little clearer vision is obtained of the world. You have discovered—and a little thrill comes with the discovery—that, for some reason, your understanding of life is better.

The recent past had its discouragements. Sometimes perhaps you even thought of abandoning the course. There were headaches and heartburnings and weary nights now and then. It is not unlikely that you thought, and perhaps thought aloud, "The game is not worth the candle!" You saw the laborer on the road spreading rock, earning his dollar or more a day, acting as though he were perfectly happy and contented; the stevedore on the wharf sweating under his burden, but still quite content, because he too was earning a good wage. You could not help noticing how full of jollity and contentment was the seller of leis, and you knew from appearances that she was making enough for her support and that of her family, and doing it in a very pleasant way, so that others got pleasure out of her work and were glad to buy her beautiful flowers. Even the Chinaman up to his hips, almost, in the mud of the rice patch looked content. So did the banana-grower as he cut the great bunches of fruit, and, wrapping them in their cozy blankets of leaves, knocked off the centipede which came out and bit his hand. Even that little discouragement didn't turn him from his purpose to raise and offer for sale his best, so that he might get the highest price. If you were a little depressed when you went out, Punahou looked rather more dull on your return, and your books with the mysterious inside which you were content to conquer, looked, at most, repugnant. "What's the use!" you may have cried. "Why should I bother to find out why Walter Scott was better than somebody else in his thoughts or his way of expressing them? What do I care about Johnson's life! Can't see what he accomplished of much value to me! What on earth is the use of digging at the Latin to find out about a bridge Julius Caesar built which has long ago gone to smash! What earthly use in trying to find out which smiled sweetest—Dido or Aeneas! and all in

Latin, too!" "And if anybody can tell why X should equal anything but a sawhorse, I'd like to know why!" Even if these were not your exact remarks, you will have to confess that what you did say or think was not much wiser. However, the result shows that you did not yield to discouragement. You got at least your 18 points, and perhaps some to spare.

Sometimes, as the hard toil went on, as the rules were mastered, as things aligned themselves, the reason why things occurred; why nations rose, became great and powerful, then fell and passed into the strange realm of oblivion, grew clearer. There has been a little lifting of the veil, and the mental vision has for a moment caught sight of the wonders within. These have been the moments of uplift, where all the toil, the drudgery and trouble have faded away and seemed as nothing in the presence of what might be found beyond.

With your graduation has come a feeling of satisfaction, almost of relief, perhaps. You are possibly satisfied with the accomplishment. Maybe it looks to you like the rounding out and completion of your education.

But is it your Ultima Thule? Is there "nothing more beyond?" Are all of your ambitions satisfied, now that you have earned this little certificate? What test will you apply so that you may decide this question? Perhaps you think of going at once into business. What business? You cannot go into the smithy and make horsehoes. That's good business, but you haven't learned it, nor can you wield the hammer and, from the shapeless iron produce things of beauty and utility, for the same reason. If you take the saw, the plane and the chisel, you know that you can only spoil good material, because of your lack of preparation. The same is true of every other skilled trade. With the blacksmith you might pump the bellows; with the carpenter, sit on the board, holding it in place while some one who knew how, shaped and dressed it for use and beauty. Would you become a seller of goods, wares and merchandise? You will find that the thrifty trader will engage you for a pittance to sweep out the store, run errands, do odd jobs, and complain that he loses money because you don't know how. Do you remember the pictures in a recent "Life" entitled "Twenty years after;" in which you see, first, the proud possessor of a diploma, then a rather disappointed man sitting on a bench driving shoe pegs? Pretty severe; but isn't it sometimes correct? Perhaps the bar, medicine or the pulpit look attractive; or you would satisfy the longings of your soul to create beautiful things, and architecture, sculpture, or painting seem the avenues best fitted to give

an outlet to, these soul desires. Here you find at once that a long, hard, wearisome special training must first be had. And none of these things can you do. You turn your mind to many other of the arts which go to make up the complex life of our civilization, and find that in none are you ready, that each requires practice, and some are unattainable without special preparation. After learning all this, perhaps you will have a renewal of your old discouragements. Some one once said: "If you can't do anything else, teach school!" But at least you have learned to know how foolish was that remark; for your memory tells you that your teachers could not have instructed you in the courses you have taken without careful and special training. You may feel that while doing other things you might read and cram your mind with sufficient knowledge for all purposes.

A young man once adopted this praiseworthy course, and, instead of going to school, bought an encyclopedia, which he proceeded to read in course. At first his friends were astonished at the extent of his information, but finally began to observe that the subjects of his discourses were all catalogued alphabetically and that he was silent when these subjects got down to l, m, n, etc. He also failed in practical applications of his information; till respect for his learning changed to amusement and ridicule.

But do not mistake me. Never would I decry attempts at self-education, where school life is not possible or practicable. History abounds with stories of the lives and accomplishments of men who had school education only to the most limited extent; yet who were successful in the highest sense. Who will say that the immortal Lincoln failed in any respect because he had almost no schooling? He felt and acknowledged his shortcomings because of that great lack. Yet it cannot be said in the truest sense that he was uneducated. His was a mind which absorbed and assimilated everything which came. The things which trained and educated him would have slipped from the minds of most men without leaving any impression. The great Napoleon was educated in the best schools, but there is no doubt that with him the education produced far greater results than with most men.

It seems unnecessary to say that men's minds differ as widely as black from white, yet that is why the same education produces such different results. It is this immense variation in minds which makes a successful few and the mediocre many. But even the genius, who stands alone because of his mental power, must be trained if he would attain the highest success. Colburn, who possessed the most wonderful capacity for mathema-

tics, and astonished those who witnessed his feats, accomplished nothing because he was untrained. Had Aaron Burr yielded to discipline and training, had he subjected his powerful mind to the government of law, his name, instead of being a byword, might have been revered, honored and loved. Can you not recall instances in your reading of lives that failed because of the lack of training? Perhaps it is not necessary to recall what your books say; you may remember among your own school friends one, perhaps more than one, who fell out and failed of the course, not because of any mental defect, but from lack of determination to press on and succeed, and content with small things.

You have learned that in this day of electricity, when the ends of the earth are brought to gether, one needs a wide and quick comprehension to keep up. You take your morning paper and learn that earlier in the day there was a Nihilist outbreak in Russia; that a vote in the Reichstag developed unexpected strength in the Left; that in London the last vote in the Commons was deemed significant, as showing growth in the single tax theories; that disestablishment again agitates clerical circles. You learn that only the day before, Roosevelt, in Central Africa brought down a hitherto unknown species of eland; that in China a new spirit of unrest developing among the Boxers is supposed to have its origin in the movements of Halley's Comet; that the Gakwaer of Baroda started on a world tour; that in Australia new legislation is planned to make government on the principles of labor unionism more effective. By this time possibly you lay aside the paper with a sigh and feel that to understand the morning paper, even, one must have wide information. Yet when you think about it and remember the man with the encyclopedia, crammed full of disarranged and undigested facts, you realize that something is needed besides a mere fund of information, valuable as that may be in its place. The carpenter or blacksmith may have his shop full of tools; but how useless if he does not know how to use them! So with book learning and education, you must know how to use your tools. Your work at Punahou, as you must see, has been preliminary, not final. But there is no need of discouragement in this thought. On the contrary, your right to your diploma is evidence that your work has been well done.

The railway engineer looks at the figures involved in the building of a big bridge with a certain awe at the total. Then he goes to the river bank and asks, "Where has all this money gone? Where is the bridge?" and is taken over the site. Careful examination develops the solid foundations, sunk far below the river

bed, beyond all danger of undermining, enduring as the mountain crag, fitted to receive and sustain the massive superstructure and to carry endless train loads of merchandise and the yet unborn millions who will people the broad land. Then he decides that the money has been well spent and the attainment fit for the object desired. So with the education now given in our schools of preparation; if mastered, it furnishes the tools for more and better work, or if advanced education may not be had by all, then it is all in line with the requirements of business.

The education which is now furnished in these schools has developed and perhaps created a demand for the higher education. This demand has been in part supplied by improvement in the older colleges, their broadening out into universities and the establishment of new schools. George Peabody in 1867 set aside a fund out of his great fortune "to give education to those not fortunate in getting it." Senator Stanford established a school "to qualify students for personal success and direct usefulness in life."

"Johns Hopkins" was established to meet the demand for a higher education." Other schools have been created or older institutions remodeled to meet the requirements and the more exacting demands of education in our day. The time has passed when "a finished education" may consist of a smattering of nearly everything. The student who is thorough master of a single department is preferred to the one who has touched many subjects and has a large fund of general information but exactness in none. It is not so long ago that the man of business cared little for the scholastic attainments of his employe, even holding the college graduate in some contempt. But times have changed, and the educated man has in his education an asset which did not formerly exist. The great "Captains of Industry" now give preference to the educated applicant for employment. One of the results of their keen observation and unerring judgment of values in men is that education produces results. The college student knows how to reason, he has learned how to weigh the evidence, his perceptions are clear and quick; he easily sees through the intricacies of manufacture, of production. Instinctively, but really because of the training his faculties have received, he masters problems in business, which are beyond the mere drudge. He does not make the mistakes which hamper, and often prevent the progress of the uneducated. Today, the close and keen competition of business demands results, and the educated man produces results. Viewed

from the standpoint of commercialism, the higher education is worth while.

Our complex modern life has made it necessary that there shall be new professions, new lines of business. Most of these require education, if success is to be attained. The forester must know a great deal about the lives of plants and trees; the diseases which attack them; the things which these sensitive friends of mankind would avoid; the foods which nourish them best, and a multitude of other interesting facts, most of which cannot be had by observation only. It requires a careful training, a knowledge of books, information along lines which only the higher education can give successfully.

We visit the great cities of the world and are filled with admiration at the splendid buildings, the stately rows of columns and arches, the grouping of architectural effects, which we declare is the work of a far-seeing genius. But to accomplish these harmonious and pleasing results, there has been a laborious training, years of hard work at the schools. It has been necessary to learn the properties of matter, what weight will crush brick and stone, or destroy the magnificent uplift of the arch, and a thousand other things which can only be attained through the schools, for no amount of mere practice can produce the master.

We speak of the wonders of modern medicine and surgery, of the accomplishments of famous doctors, of cures and operations which seem like magic. We know that parts of our body are sometimes planted upon another, that the fresh pure blood of some person or animal of approved health is transfused into the failing veins of another and that life is triumphantly snatched from death. And we think of these things as wizard performances, but they are not. They are the accomplishments of the higher education. They lie within the reach of all. No longer is the physician or surgeon looked upon as learned in the arts of secret magic. It is now known that the wonders he performs are the result of careful and accurate knowledge, not only of the human frame with its functions, but of the action of drugs and chemicals, and these things he learned at the schools where higher education is taught.

Who has unfolded to our vision the wonders of the underworld, making known the presence of swarming life, where our fathers supposed was only silence and death? But without the research rendered possible by the higher education, the bacteriologist would not exist.

This higher education is necessary if one desires to enter the learned profes-

sions. The highest and best law schools of the country will not admit the applicant who cannot show a college diploma. The same is true of the schools of medicine whose certificates are worth the having. So with the schools of science and art which preserve and foster the highest traditions and whose certificates of accomplishment mean anything worth attaining and worthy of respect. The theologian who cannot show his college diploma as the basis of his theological education goes but lamely into the controversies which must for many years profoundly affect the human mind and touch the beliefs and sentiments which actuate and control mankind.

Cables, telegraphs, the wonderful wireless system for the transmission of intelligence, railroads, splendid steamship lines to hitherto unreached quarters of the globe, the universal diffusion of printing, have united to introduce to us the most profound problems that face the world. No longer can we chatter over petty neighborly affairs; we must take up, consider and help to solve these questions which affect the whole human race, or ourselves be thrust aside as unworthy to join in the life of today. We are to judge of the effect of great movements, not only on our own little community, but on the nations of the world; for the nations of the world are themselves becoming a world community, and mere local knowledge does not longer suffice to decide world questions.

It was once said of a well known judge, "He knows very little law, but his uncommon horse senses leads him to correct decisions!" This may be said of a few people still, but they are few indeed, and the number is decreasing, because in these days of complex world problems the knowledge which only education can give is needed to assist and regulate even the most unerring judgment.

There is spread out before us a feast of literature, art, music. It invites and tempts. To partake is to enter into the highest and purest enjoyment. But the way lies along lines reached only by the higher education. Would you be a force among men; would you gain renown as a jurist, as a statesman, as a leader in the mighty industries of the world? Then learn what the great schools can teach you. Would you pierce the depths of the nether world, or the abysses of space about our little earth, and unfold the wonderful and beautiful mysteries they hide; would you possess the "open sesame" which lifts the veil of the past and admits to the pure joys of its art, its learning and all that is best in its teeming story, then reach out and take for yours the higher education.

The Scribe's Corner

REV. WM. BREWSTER OLESON

Corresponding Secretary.

"They cried to God in the battle, and he was intreated of them; because they put their trust in him,"
—1 Chron. 5:20.

The Key-Note at Kailua.

When great moral issues stare men in the face, cold, intellectual tones give way to the warmth and fire of the heart. It was so at Kailua. There was one all-absorbing theme that asserted itself at every turn. There were other matters that claimed and received attention. Being the ninetieth anniversary of the landing of the first Christian missionaries in Hawaii, the occasion was suffused with missionary interest. Special memorial exercises, and special memorial addresses and the discussion of live missionary themes, had no small share in the daily programs, and elicited the closest attention from first to last. Whatever the theme, however, and however slight its connection, the real passion of the conference was the theme of prohibition. Men prayed about it, and talked about it, and sang about it on every occasion. It was the burden of the day and the prayer by night. Such splendid enthusiasm only comes to the surface when the minds and hearts of men are stirred to their depths. Those who were present will not soon forget the addresses of Desha and Kamaipili and Kamau and Nakuina, and the imploring appeals of the women as they spontaneously voiced the deeper undercurrents of their lives.

One Discordant Note.

There was only one voice raised in opposition to the tidal wave of enthusiasm that swept the conference. It was that of Senator Makekau of Hamakua. Keen in his argument, and persuasive in his appeal, there was the utmost contrast between the tone and matter of his address and of addresses made later by Desha and Nakuina. His tone was that of the cold, calculating politician, and his matter was questions of expediency and of utility. The replies to his points were apt and conclusive, and the tone was vibrant with that peculiar *timbre* that men unconsciously employ when dominated by a great moral passion. It was a battle of bright men, and the champions for prohibition won out completely.

Honoring the Fathers.

There has been to date no such fitting and significant recognition of the work of the early missionaries as the memorial services at Kailua on Sunday, June 26. In the first place, the services were held in one of the oldest church buildings in the Territory. Large and high and solid, it represents the aim of the missionary fathers in all their work. The interior, freshly renovated and attractive, connects the past foundations with the present activities. The audience in its complex composition, with the preponderant Hawaiian membership, was an evidence of the enduring influence of missionary teaching. Again, the personality of the speakers was noteworthy, one being the oldest active descendant of the missionaries of the first generation, Rev. O. H. Gulick, who spoke at length in both Hawaiian and English on the work of the fathers; the other being one of our most able and eloquent Hawaiian pastors, who spoke most fittingly on the first Hawaiian Christian, Henry Opukahaia, and his three Christian comrades, Hopu, Kanui, and Honolii.

Again, the participation of the races in the program was indicative of the new day in Hawaii, for the scriptures were read in Hawaiian, in English, in Chinese, and in Japanese, by representatives of these races, while the prayer was by a grandson of one of the mission families, himself an earnest religious worker among us today. If men could only project themselves into the future to realize how sure and abundant is the fruitage of the patient worker in the kingdom of God, how transporting would be their grateful joy. But that is one of the realizations that is reserved for heaven. Those early missionaries now rejoice, though here they toiled in patient hope.

The Memorial Arch.

What should be the memorial to commemorate the landing of the first missionaries? At first it was decided to secure a big boulder and have it placed at some fitting location with a bronze tablet set into its face. Then it was found possible to use a lava stone monument that had been originally selected for the Bingham memorial at Oahu college, and which the trustees had graciously granted to the committee making arrangements for the memorial. The final decision, however, was to erect a large memorial arch at the entrance to the grounds of the Kailua church. Accordingly such an arch was built and special services were held under it on Sunday, June 26. These exercises consisted of the singing of the Memorial Hymn, "Of

old, O God, thy Spirit wrought," followed by prayer by Rev. G. L. Kopa. The chairman of the committee, Rev. W. B. Oleson then delivered an address on "The Meaning of the Arch," after which Miss Ethel Paris, a lineal descendant of one of the Missionary pastors of Kona, Rev. J. D. Paris, and likewise of one of our honored Hawaiian families, unveiled the bronze tablet. The exercises closed with benediction by Rev. J. K. Kekahuna, perhaps the oldest living Hawaiian minister in active life. Mr. Elijah McKenzie was employed to supervise the erection of the arch and the noble memorial is witness to his unceasing personal attention in its construction. Set in from the wall that borders the main street of Kailua by a curved wall on either side, the arch is an imposing and fitting memorial alike to the first Christian missionaries to Hawaii, and to Opukahaia and his comrades Hopu, Kanui, and Honolii. May it long stand as a mute witness to the strange leadings of God, and to the marvelous glories of His grace.

Reminiscences.

Sunday's memorial exercises closed with an evening of reminiscences under the leadership of Rev. S. L. Desha. Rev. J. K. Kamoku, one of our oldest Hawaiian pastors, spoke of the work of Father Thurston, Rev. J. A. Akina spoke of the labors of Father Whitney, Rev. W. B. Oleson read a letter from Mrs. S. E. Bishop concerning the Bishop and Thurston families, and Mr. F. W. Damon displayed a letter written by Opukahaia, probably the only autograph letter of Opukahaia in Hawaii. Mr. Damon spoke of Opukahaia as the magnet that drew attention to Hawaii as a field of need, and that irresistibly led not only to the inauguration of mission work here, but to missionary undertakings elsewhere. Intense interest was aroused by these personal and historical reminiscences, which formed a fitting climax to a notable day's program.

Live Topics.

The themes for discussion were practical and vital. Two of our most successful pastors, viz., Revs. Messrs. T. Okumura and Wm. Kamau spoke on "Winning Men for Christ." Rev. J. P. Erdman answered the question "Have Missions Paid in Hawaii?" He showed how impossible it is to measure the value of men saved by any monetary standard. He called attention to the vast social change that had taken place as the result of missionary work; and noted the manifest strength of public opinion on all moral issues as the present controlling

force in our government. He urged that what has been gained by missions here be held by sustaining the work of today in the spirit of the fathers.

Mr. Levi G. Lyman presented the claims of Hilo boarding school and introduced Mr. F. A. Clower, one of Mr. Lyman's assistants, who spoke earnest words on the need of building up by proper schooling a generation of Hawaiian farmers.

Rev. W. B. Oleson outlined briefly a scheme for colonizing the people who were stranded and helpless in Honolulu. The association voted to press this suggestion and appointed the following committee: Messrs. Oleson, Nakuina, Desha, Dr. Baker and Senator Baker.

The addresses of Revs. Messrs. Dodge and Poai on the question "What can we do to promote temperance?" were earnest and timely. Rev. E. S. da Silva pressed home the obligation to give more generously for mission work, as answer to the question "Are we meeting our missionary obligations today?"

On the question, "Giving for Missions, What Do I Owe?" Revs. Messrs. Burnham and Lono reinforced the pressure already brought to bear for the fulfilling of personal obligation. Rev. August Drahts gave an extremely good address on the question: "What is our greatest need in our present mission work?"

We hope to have room later on for some of these addresses in whole or in part for publication in *The Friend*. They contributed in no small measure to the success and value of this annual conference.

The following resolutions were unanimously adopted:

The Hawaiian Evangelical Association, assembled in celebration of the ninetyeth anniversary of the landing of the pioneer missionaries at Kailua, Hawaii, reaffirms its past declarations in favor of the prohibition throughout this Territory of the manufacture, sale and importation of liquors of every kind;

"It reasserts its condemnation of the saloon as the inveterate foe of the church and of all its agencies for the betterment of the community;

"This association, moreover, pledges its members to the most earnest co-operation in promoting the cause of prohibition during the few weeks remaining before the special election of July 26;

"It calls upon the men in all the churches represented in this association to cast their ballots in favor of instructing the next legislature to enact a prohibition law for Hawaii;

"It appeals to all good citizens to unite in a supreme effort to outlaw the saloon in Hawaii;

"It requests that these resolutions be read in the one hundred and one

churches of this association, and that prayers for the downfall of the saloon in Hawaii, be offered continuously in every church and from every family altar in the land."

Parting Pledges.

In spite of the bustle and hurry of the closing forenoon at Kailua, quite a company gathered beneath the arch for a farewell service. Prayer was offered by Rev. J. N. Kamoku. Then followed the reading of the following pledge, the Moderator leading:

"Standing on this spot made sacred by the landing of the first Christian mis- sionaries to Hawaii, we pledge ourselves anew to the service of Christ and his church. May the memory of the consecrated heroism and faithfulness of the missionary fathers and mothers inspire us to renewed devotion in behalf of human brotherhood, of Christian unity, and of the final triumph of Christ's kingdom on earth." The Moderator, Rev. G. M. Kamakawiwole, then pronounced the benediction, and the eighty-eighth annual conference of the Hawaiian Evangelical Association came to an end.

In Retrospect.

The service of song was an important factor in the success of the conference. The possibilities in this direction for future conferences are well nigh unlimited. The song as a vehicle for setting forth great causes and for giving unity of feeling and conviction is a marvelous agency.

Again, the sunrise prayer meeting every morning was the spiritual dynamic of the conference. Those were wonderful exhibitions of the hold that our Christian religion has on the hearts of the people. Ostensibly, under the leadership of the Christian Endeavor Societies, the common interest corralled the whole conference, and each morning the great audience room was filled with men and women eager and earnest and prayerful. Again, one of the most impressive facts of the conference was the splendid moral leadership that the Hawaiians possess in men of their own race. Some of our brethren among the Chinese and Japanese present recognized this, one of the ablest among them saying: "Of course I could not understand what those men said, but I felt inspired just the same." Moral impulse has its own language in face and tone, and heart speaks to heart, over and past all mere barriers of language. When great moral questions come to the front, and men speak with the authority of moral conviction.

Splendid Hospitality.

It was no small experiment to hold a meeting of the Hawaiian Evangelical Association at such a small place as Kailua. There were misgivings that the experiment might not be successful. But such misgivings were quickly dissipated; for the preparations that had been made were ample and comfortable, and the spirit of hospitality expressed so well in Dr. Baker's address of welcome, and evinced on every hand by the people of Kailua and vicinity, was all that could be desired. Mrs. Robinson was specially active in ministering to the comfort of delegates. Prince Kuhio, in extending the use of the Palace, and Mrs. Allen, in opening her cottage to guests of the conference, contributed in no small measure to the general well-being. The occasion was a memorable one and the hospitality will long be remembered.

OPUKAHAIA AND THE KING.

ADDRESS AT THE OPENING OF THE KAILUA CONVENTION.

By REV. WILLIAM BREWSTER OLESON.

This historic spot and this memorial occasion invite certain considerations that may well give us the key-note for this great gathering. One of these is to be found in the prayer of Opukahaia, the to be found in the act of the great Kamehameha in sending forth his chiefs from his council house here in Kailua to stop the making and the use of liquor. Both events took place in the year 1818, two years before the coming of the missionaries. One was the appeal to God of a dying youth in a strange land on behalf of his race. The other was the manly decision of a strong leader to use his power to protect his people from a dreadful scourge. Both men strove to meet their duty to their brother men.

The prayer of Opukahaia, and the command of Kamehameha! They were both alike inspired of God. One knew that it was the Spirit of God within him that was making the great intercession. The other in his darkness knew not that God was his invisible prompter. One saw a great need and joined himself to God to secure his gracious help. The other saw a great evil and girded himself to crush it.

In the great solicitude with which God had filled his soul, Opukahaia cried out: "Great God, bless Tom, and purify him, and return Tom and me to Hawaii to tell the people of the heavenly things."

He thus voiced the true spirit of Christian brotherhood. And his prayer should inspire in us today the same consuming

solicitude for the men of our own time. Our supreme duty is not to raise money, nor to build churches, nor to gain partisan advantage, nor to magnify our heritages, but to bless and help Tom, the other man, whatever his race, and whatever his need, and whatever his condition.

God grant that in all our deliberations here at Kailua we may not lose sight for a moment of this supreme object. May the burden that lay so heavily on the soul of the dying Opukahaia be on our souls as well. For the other man, Tom, is all about us reaching out imploring arms for us to come to his help. We have no right as Christians to do less than our utmost to befriend him, to make his welfare one of supreme concern, to shield him from evils that he cannot withstand alone, and to deny ourselves to the limit in order that Tom may be helped to become a sober citizen, a thrifty producer, and a Christian father in a happy home.

At the sight of the ravages which strong drink was making among his people, the Great Kamehameha said to his chiefs: "Go home and destroy every liquor still which you find. Distilling and drinking liquor are tabu from this time forward."

He saw no other safe course but to stop the making and the use of liquor altogether. He could do that thing in his day by the fiat of his own will. It can be done today by the fiat of such as we. The power is ours. How shall we use it? Is there a man among us who in this present crisis does not find his heart beating true to the prayer of the first Hawaiian Christian?

Is there a man among us today who does not know deep down in his soul that the great Kamehameha, if he could speak, would say to us much as he said once before in this very place: Go home, and vote to stop the making and the sale of liquor? If we mean to help Tom we must vote to protect Tom.

It is not without significance that the prayer of Opukahaia and the command of Kamehameha were being uttered at the very same time. The best wish and the best act must ever be close together. As Christians we pray for Tom. As Christian citizens, let us vote for Tom's safety and protection.

The prayer of Opukahaia and the command of Kamehameha! These place on us at this time and in these surroundings the weightiest of obligations to our brother men. Let us meet these obligations in all our deliberations and action at this time as men should who honor the voices of the past, who are ready to meet the duties of the present, and who look forward into the future with the calm courage that comes from the conviction that the cause we champion is the cause of our God whose right hand and holy arm will win for Him the victory.

The Library Alcove

ERNEST J. REECE

Wisdom and Folly.

"A fool," said Erasmus Darwin, "is one who has never made an experiment. When the cave men contrived to strike fire from flint it was as they tried the qualities of stone and metal. The solid colors of the Egyptians, bright and fresh after their five thousand years of entombment, witness the efforts of Hamite artisans toward perfection. The genius of medieval Christianity owes itself to the countless devices by which devout men sought in earlier centuries to nourish a newly implanted faith. A new chemistry and a new physics have arisen because the searchings of the Curies resulted a dozen years ago in the discovery of radium. In fact, from the amoeba to the highest type of spiritual life everything bears the stamp of testing and trial. The processes of nature are one great experiment. By this method the mother of all eliminates and selects, destroys and builds. No place is left for the non-experimenter of whom Darwin speaks. It is the forced lot of each individual to ascertain certain facts for his brothers and certain other facts for himself—to gain at the risk of loss or to lose with the chance of gain. The forms of food which constitute the basis of our nutriment, the styles of raiment which have been accepted as suitable, the scientific premises upon which our reasoning is based, the thought axioms which govern our conduct—these, however outworn they may be, are the products of experiment. The savage testing the new fruit by the eating, and the chemist crushing it in the crucible are alike giving shares to the world's store of experience.

But if there be a greater fool than he who makes no experiments it is he who, making them, fails to benefit by their teaching. When antiquity had hit upon a method of combining copper and tin into a satisfactory alloy it held to that method. The tools and ornaments and weapons of the bronze age are uniform in design and composition. There was no abandonment of the treasured process, until calamity came upon the entire civilization, and buried its arts with it. When the Assyrian architects found that the long flat bricks burned in their kilns were best adapted to a low structural style, they avoided ambitious arch patterns and built long crouching pyramidal palaces. Since Bering and his crew sailed into the Arctics, there to endure suffering and death, men have prized

with fitting reverence and used without question the knowledge so dearly bought concerning the islands of the north. Had the cave men disregarded the experience of those who tasted poisonous berries their race must have died. Had science ignored John Napier's logarithms our astronomy must have been crude indeed.

Is Hawaii to forget, in the present crisis the wisdom of a myriad experiments? Is the unchallenged testimony of Hebrew and Roman, of Teuton and Saxon, of Slav and Polynesian to be lost on her? From Greenwich back to Greenwich, and from the Arctics to the Ant-arctics, alcohol has blighted humanity. It has crept into men's hearts in the guise of a friend, promising to dispel drudgery and gild despair. It has preyed upon men's noblest motives, offering to dissolve their limitations and make them better than themselves. It has proposed to console their weakness, ennoble their strength, imbue them with the divine. Whether it has filled its promise, let the review of its followers testify. If premature death, loss of reason, destruction of body and mind, shattering of careers, cruelty, selfishness are blessings to mankind, then has liquor vindicated its claims. If theft, embezzlement, deceit, unreliability, spell fit conditions for business enterprise, then is alcohol a boon.

The effect of alcohol is one of the coldest facts of science and one of the dreariest tales of history. Its picture is black and unrelieved, and admits of no apology. Hawaii may escape the truth no more than may the nations of the north, for her citizens, her defenders and her wards are human. She now has opportunity to subvert her dearest foe, and by so doing avoid the rebuke due to those who reject the teachings of an experiment. But one further pitfall Hawaii must shun. She must be on guard lest she be classed with those who, accepting the findings of one set of tests, refuse to make the added experiment thereby implied. No exponent of prohibition would deny that loss of a certain kind must fall upon a few if his program be adopted. Neither would he assert that his plan will prove perfect in practice. Above all would he repudiate any claim that abolition of the liquor traffic is to be a panacea for social ills. But all signs indicate that a dry territory would mean a step in the right direction. How great that step would be can only be determined by actual trial. If by any chance the results should be truly bad the decision would not be irrevocable. By so far as the east is from the west action is better than inaction in the present case. The call is for a breaking of shackles, for the venture of an experiment. We are bound not to mark time but to march. A community as well as an individual

may bear witness of the "titanic" qualities of which Agnes Laut writes in her "Vikings of the Pacific": "We have become such slaves of shallow science in these days, such firm believers in the fatalism which declares man the creature of circumstance, that we have almost forgotten that the supremest spectacle in life is that man becoming the creator of circumstance. We forget that man can rise to be master of his destiny, fighting, unmaking, re-creating, not only his own environment, but the environment of multitudinous lesser men. There is something titanic in such lives. They are the hero myths of every nation's legends. We somehow feel that the man who flings off the handicaps of birth and station lifts the whole human race to a higher plane, and has a bit of the God in him, though the hero may have feet of clay and body of beast."

Rights.

Two markedly opposing declarations of purpose are prominent in the present campaign. On several occasions the writer has heard from men who for personal or other reasons are in sympathy with the use of liquor an expression of readiness to do their part in banishing the traffic. Their attitude betokens a willingness to sink what are regarded as legitimate tastes and rights for the sake of checking an instrument of general evil. In contrast with this class of voters is a group of men, non-users of intoxicants, and repudiators even of the brewers' claims, who consider that any restriction of the opportunity to procure poison is an abridgment of human rights.

The issue is deep-seated. It involves the very principles upon which modern political development is based. What is the meaning of the statement that any curtailment of personal privilege is unconstitutional? Let us examine its genesis. In the days of divinely appointed monarchs the individual possessed only what rights he was strong enough to assert—barring perhaps a few which tradition or regal whim allowed him. Every privilege, including life itself, was a bit of grace. The modern era brought the inevitable reaction, a theory of unlimited rights for all. This is the inevitable pendulum swing, and as such it is naturally illogical. For if the gathering of the power of life and death over a thousand

men into one arbitrary hand is unworkable, the scattering of the same authority over a thousand no less arbitrary sovereigns is still more so. Men rejoiced when the idol of monarchical absolutism was overthrown. Straightway they reared a fetich no less vicious and which bettered the situation only in that it afforded a momentary change. The burden of government had been merely shifted from hand to hand, not shouldered. For it must be remembered that the object of all our experimenting is a better society—a society in which the interests of each and all shall be conserved and furthered. The delegating of central authority and the determining of individual prerogative are but devices looking toward this better society. It is as much to the point, therefore, to object that the dethronement of Charles I was a compromise of regal right as to assert that restrictive legislation is a violation of constitutional right. The question is not one of rights but of results. Any other ground is untenable. Democracy is popular, gloriously so, but it is by no means an unqualified success. Roosevelt's leadership owes its strength largely to the fact that the man has been courageous enough to compass urgent purposes in most undemocratic ways. Our cities are endeavoring to bury their failures in popular government by a partial reversion to autocratic methods. The present age wishes to see things brought to pass. It presses toward the new order, and inquires none too closely as to whether its devices trench upon some time-bolstered clause of the political decalogue.

Wherefore may Hawaii discern the real issue and dare to destroy the fetich. She covets a strong citizenry; surely there can be no injustice in crushing that which saps strength. She would fain guard her weaker members; surely no modern constitution has superseded the sermon on the mount. The end of living is larger, richer life. Whatever clearly contributes to this end passes the test of "constitutionality."

When the "General Slocum" sank in New York harbor a few years back, one thousand school children were allowed full choice as to whether they would perish or escape. When seismic disaster overtook the Sicilian towns eighteen months ago a myriad men and women of Latin race were offered the opportunity of deciding whether they cared to live or die. But the right of individual choice

did not alter the outcome. Personal liberty was not impeached, yet corpses dotted the East river and the shores of the Mediterranean. The parallel with the present situation is close. Where there is the will without the strength, cursed is he who withholds the helping hand.

WHY I AM A PROHIBITIONIST.

By A. GARTLEY.

I am often asked why I am a prohibitionist, and I must confess that when I hear and read the multitude of arguments for and against prohibition and review the many ingenious schemes and substitutes for reducing the consumption of liquor and its consequences to a minimum that I am confused and hardly dare present the direct evidence and simple logic which lead me to accept no middle ground.

The direct evidence to be obtained in the courts, jails, hospitals, homes and the many institutions for correction and relief and the almost universal admission of non-prohibitionists of the terrible and evil results from the excessive and unwise use of liquor convinces me that prohibition cannot be assailed from the moral and social sides.

When I attempt to determine the economic value of sobriety to the state and the individual, the problem seems a simple one; almost too simple to convince, when set beside the overwhelming mass of complicated arguments of opponents and the ingenious but sometimes involved theories of political economists.

Laying aside an extended analysis, it is but common logic and common sense that a man's needs and luxuries are fruits of production, and prosperity means there shall be demand for these fruits. The greater and more general the demand the greater and more general the prosperity.

Anything which limits the demand or anything which limits the production or the capacity of the individual to produce should be suppressed. The liquor traffic does all these, and furthermore the drink habit lowers the standard of living and operates as one of the strongest factors against fair wages to the laborer.

No one will say that the drunken lab-

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orer is the best laborer, that he is the best producer or the best sustainer.

Prosperity demands sober producers, sober production and wise spending. These conditions require the environment of a sober state.

The increase in property and valuations in such a state, the increase in producers and in production, and the decrease in burdens and non producers makes taxation light, and tends to increase and equalize prosperity.

A man who labors in such environment reaps the results of his labor and does not carry the burden of additional drunken non-producing consumers.

Let us state a few self-evident facts and see if we cannot deduce a few self-evident conclusions. Money represents labor of production, and the laborer gets his dollar as a return.

When he pushes that dollar over the bar of the liquor dealer, it is lost to him, for the purchase of necessities and luxuries for himself and family. He then must work another day for another dollar. Two days' labor and the purchasing power of one! Perhaps a third day of incapacity. That dollar can have no economic benefit.

Is the merchant not interested also in that dollar and the fact that the drinking man's purchasing power and the purchasing power of his family are reduced and that there is a corresponding loss in trade?

Also the manufacturer who supplies the merchant, does he not lose?

It seems quite evident that the liquor dealer imposes a terrible tax upon and is an enemy of the drinking laborer and his family and an active and serious competitor of the merchant and manufacturer.

Some say the dollar still exists. Is that quite true? When the bartender takes that dollar he gives no positive value in return and performs no labor of production. He is not a producer, nor is the liquor dealer, nor the wholesaler nor the brewer.

One of the laws of economics proclaimed by an Indian philosopher centuries ago says:

"But if one eats fruits of the earth, rendering to kindly heaven no gift of toil, that thief steals from his world."

I believe this is true. These are a few reasons, perhaps not very profound, but sufficiently convincing to me, why Hawaii should establish, under a prohibition law, the conditions and environments conducive to sobriety, industry and prosperity.

BRYAN'S GREAT SPEECH.

(Continued from June number.)

In the first place, I want to call attention to two or three arguments that are overworked.

Every once in a while a man tells me he is opposed to "sumptuary legislation." Two or three years ago we had a convention in Omaha, and a man came in and had a plank on sumptuary legislation he wanted put in our platform. I said, "Not in this platform." He said, "The liquor men have eight millions of dollars raised and they are going into this campaign, and we can't afford to offend them." I said, "That plank will not go into this platform." I said, "I have heard enough about sumptuary legislation. I want someone to define what he means by it before he puts it in any more platforms."

Every law proposed for the restriction or restraining of the liquor traffic is opposed by somebody as sumptuary legislation, and they say, "Why, if you commence to do that, first thing you will be telling by law how much clothing a man should have and how many suits of clothes."

Now, when a man says anything to me about sumptuary legislation, I say, "Define it; the time is come now to tell me what you are talking about. You tell me what you mean by sumptuary legislation and I will tell you what I think about it."

I tell him if he means by sumptuary legislation a law which says how many suits of clothes a man shall wear, I am opposed to it; if he means by it how much money a man shall spend for clothing, I am opposed to it; but I am willing to go this far in sumptuary legislation, to say that man shall wear some clothing.

And so, on the liquor traffic, I want a man to define what he means by sumptuary legislation, and then I will tell him whether I am in favor of it or not.

I hear them talk about "personal liberty." Did you ever hear anybody talk about personal liberty when you talk about the liquor question? That is another expression that ought to be defined. When a man tells me he wants personal liberty, I tell him to write it out and tell me what he means by personal liberty. I tell him that when a man enters society he surrenders some of his

liberty in return for the blessings of society. Why, my friends, for instance, if a man lives out on a desert, and there is nobody within twenty-five miles of him, he can get on a horse and run races anywhere at any time. But, if he goes into a settled community he can't run horse races on a public highway. Why? Because you have to have a speed limit for the protection of society. Why, even they have speed limits sometimes on automobiles, sacred as they are.

If you can put limits on a race horse, if you can put speed limits on an automobile, why can't you attach a speed limit to a rapid young man occasionally.

"Personal liberty!" What does a man mean by it? Does he mean that he has a right, or ought to have to drink anywhere at any time in any quantity without asking anybody and regardless of the effect on everybody? Is that what he means by personal liberty? If so, I can't agree with him. I believe that when a man asks for the right to drink, he must give plans and specifications, and he must show that he desires to drink in reasonable quantities at reasonable times, and under conditions that do not injure other people. Every man's rights stop where he infringes upon the equal rights of somebody else.

The first position that I want to lay down on the question of legislation is that the people have the right to determine under what conditions liquor shall be sold and used. That is fundamental. I believe in the right of a majority to rule. I believe that the majority have a right to act on this subject as on every other subject. Wherever you have government there must be a source of power. Whenever a government acts, the action must come from some body or somewhere, and wherever you find government the authority is either in the majority or in the minority. There is no escape from that proposition. There are only two sources from which authority and government can come. One is from the majority and the other from the minority.

A great many governments have drawn their authority from the minority. We have had unlimited monarchies, where the king was the source of power and asked nobody. Then we have had limited monarchies, where the king was the source of power, but asked somebody what he might do. We have had aristocracies, where a few would control, and the voice of the few would outweigh the voice of the many. We have had aris-

tocracies based upon different foundations. We have had, first, the aristocracy of birth. People have ruled because they were born of rulers. But those aristocracies are passing away. Then we have had aristocracies that were based upon intelligence, upon educational qualifications. Then we have had aristocracies based upon property qualifications. We have had aristocracies that were intellectual, we have had aristocracies that were plutocratic. But, my friends, if we concede that a minority wanting to use liquor shall outvote and outweigh a majority that do not want the saloon established in a community, if we insist that it is right for the minority in that case to rule, upon what does that aristocracy rest as a foundation? We have had aristocracies of birth and of blood and of brain, and of pocketbook, but when you say that a minority opposed to anti-liquor legislation shall have the voice and rule against a majority against them, you have an aristocracy based on appetite, where a man only has to be thirsty to be long to the ruling power.

I don't like aristocracies of any kind. I am opposed to aristocracies of birth. I am opposed to a monopoly of intelligence. I am opposed to plutocracy. But, my friends, if I had to decide, I would rather have aristocracy of money and aristocracy of brain or an aristocracy of blood, than to live under an aristocracy of beer. I do not regard it as necessary to proceed to submit argument in support of the doctrine that the majority have a right to rule, but I want to apply this doctrine. I am not going to discuss the liquor question in regard to the legislation, in detail, outside of my own state, because when you come to discuss the details and the particular legislation you find conditions different in different states and communities, and I am dealing now with the conditions in our state and our community. I am willing that the people who are nearest to a question shall decide what is best. I am going to lay down a proposition that I believe to be a defensible one anywhere and everywhere.

There is a great deal of discussion now about the unit. In one place they have a town unit, in another place they have a township unit. In another place they have a county unit. And nobody, I suppose, disputes that you can have a state unit. I believe in some places they have a ward unit. In some places they allow people in any contiguous territory to exclude the saloon. Now, I am not going to enter into a discussion with you as to which is the best unit. I believe in them all, and there is no reason why you should not have all of them. If you ask me if I am in favor of people in a block keeping the saloon out, I say yes. If you

ask me if I am in favor of allowing the people of a ward to keep the saloon out, I say yes. If you ask me if I am in favor of allowing the people of a town to keep the saloon out, I say yes. If you ask me if I am in favor of county option also, I say yes, and I am in favor of state option and national option.

Now, I don't want you to labor under a misunderstanding. When I say I am in favor of county option and state option and national option, do not understand me to say that I am in favor of the exercising of that option in any particular way in any particular place. I am speaking now for the right of the people to rule. I believe that the larger unit always controls the smaller one and that everywhere the smaller unit has a right to act, except as restrained by the larger unit. There is no reason why you should not have township option as well as city option and county option all in the same state. There is no reason why you should not allow people anywhere and everywhere to act on this question.

Your fallacy is this, that you talk about fairness in regard to saloons, whereas, if you will read the lexicon of the saloon-keeper, there are two words that do not appear, "fairness" and "justice." There is no fairness or justice about the saloon, and you might as well understand that these words can't be used of the liquor business.

A saloon at the best is a nuisance, and never tolerated except as a necessary nuisance. Nobody defends the saloon. They apologize for it, but they never defend it. You can't find a state in this union, or a part of a state where the people asking for a saloon ever urge it as a moral center, an educational institution, or an economic asset.

It is understood that the saloon is not a blessing. Go and examine the homes of your great liquor dealers, the rich ones, and see how near they are to a saloon. Go with a petition and ask them to join with you in putting a saloon near their residences and they are the last ones to do it. They will put a saloon by the house of a poor man, and not only deprive his property of value, but run the risk of ruining those about the saloon, but they do not put it near their own homes.

The saloon is not a good thing. It is a center of vice and crime. It is the first place a police officer goes when he is looking for a criminal, and it is the first place closed when there is a riot in town. It is a bureau of information on every vice and only tolerated for fear, that if you close it, you will have something worse than the saloon.

Why, I saw a paper the other day that said that thirty brewers in this city

had signed an agreement to help the city government enforce laws against disorderly houses, and one of the brewers said, "We have demonstrated that the law can be enforced." Why didn't they demonstrate it before? Most citizens don't have to sign an agreement to help enforce the law. It is presumed they will help enforce the law because they are law-abiding citizens. It was necessary for the brewers to agree to help enforce the law in order to take themselves out of the category of those who helped to defeat the law, and when they say, "We will not deliver goods any more to these houses," it means "We have done it in the past and helped to violate the law." They are the lawless class in every community.

EVENTS.

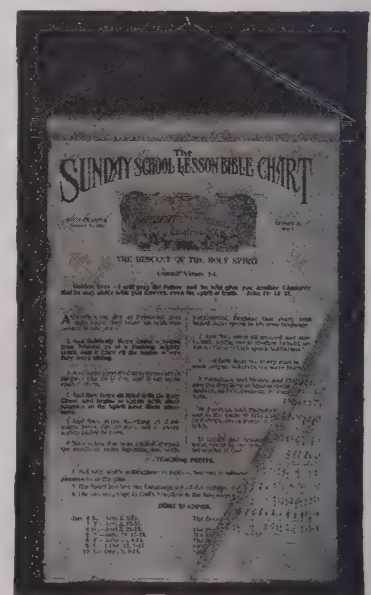
June 3.—Hawaiian Promotion Committee reported success in selling pineapple juice as a cold drink.—Judge Wm. Whitney presents statistics before Men's Club of St. Andrew's Church showing juvenile delinquents and intoxicants.

June 4.—\$4,200,000 reported as voted by Congress for dredging and dry dock in Pearl Harbor.

June 6.—Porto Rican dance and drink at Kahuku result stabbing affray. Wakiki beach washing away. The "Kaimiloa," King Kalakaua's "royal navy," was sold for junk.

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June 10.—Hawaiian Oriental births register nearly 5,000, including minors and adults.—Vasilieff, the Russian agitator, to be deported.—Outrigger Club gives afternoon of sports at Waikiki.—Kaluna (drunken) murders a Hawaiian woman named Julia.

June 11.—Kamehameha Day observed by many Sunday school picnics and sports. Prohibition Club formed on Maui. Prohibition rally in Hilo, also in Honolulu.

June 13.—Socialists reported as making capital from Russians in Hawaii.—Land Boar dappointed by Governor Frear.—Dr. F. N. White, of Union Park Congregational Church, Chicago, arrives to take charge of Central Union Church eleven Sundays.

June 15.—Liquor License Commissioners lessen number of saloons and make a smaller license district.

June 17.—Bishop Restarick writes against Prohibition; many writers favor Prohibition.—Congress grants \$220,000 for Federal building in Hilo.

June 18.—Oahu College graduates a class of thirty-nine.

June 20.—Congress grants \$350,000 to purchase land fronting Fort street to add to Mahuka site of Federal building in Honolulu.

June 23.—Land Board cancels lease of Laupahoehoe planation, first under new land policy; apportions lots for homesteads.

June 24.—Transfer of royal remains to the new mausoleum of the Kalakaua family.

June 25.—July 1.—Annual meeting of the Hawaiian Evangelical Association of Congregational Churches at Kailua, Hawaii. Principal thought, Prohibition.

June 26.—Unveiling of memorial arch to early missionaries at Kailua.

June 28.—L. A. Thurston begins series of articles on Prohibition.

June 30.—Lower Hamakua ditch formally opened. Robert Rau, an Austrian, commits suicide on the steamer Columbian.—Mrs. Annie Pool appointed matron for police jail.

MARRIAGES.

Bowen-Spalding—In Honolulu, June 8, 1910, by Bishop Restarick, Geo. C. Bowen and Miss Alice Spalding.

Bruns-Smith—At Waikiki, June 7, 1910, by Rev. J. Wadman, Harry C. Bruns and Miss Mildred Smith.

Boyer-Phillips—In Honolulu, June 16, 1910, F. O. Boyer and Anita J. Phillips.

Schultze-Mello—In Honolulu Portuguese Church, June 18, 1910, by the Rev. W. D. Westervelt, Fred Schultze and Mrs. Mary S. Mello.

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Brown-Kuhn—Honolulu Methodist Church, June 30th, 1910, by the Rev. J. T. Jones, C. H. Brown and Miss E. M. Kuhn.

DEATHS.

Ekberg—June 5, Honolulu, Lawrence J. Ekberg.

Lucas—June 7, San Francisco, Wm. T. Lucas, manager of May & Co., Honolulu.

Duncan—June 12, Honolulu, Robert A. Duncan.

Bivens—June 23, Honolulu, E. R. Bivens, thirty years resident in these islands.

June 26—Honolulu, C. W. Baker, father of Police Captain Baker, aged 62 years.

Harvey—June 23, Honolulu, Frank Harvey, senator from Oahu. Funeral ceremonies, Sunday, 26th June.

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The Friend

Vol. LXVIII.

AUGUST, 1910.

No. 8



 A wonderful and horrible thing is committed in the land ; the prophets prophesy falsely, and the priests bear rule by their means ; and my people love to have it so—and what will ye do in the end thereof ?

—Jer 5 : 30



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The Friend.

OLDEST NEWSPAPER WEST OF THE ROCKIES.

Vol. LXVIII.

HONOLULU, H. T., AUGUST, 1910.

No. 8

Speaking of the Election.

Did we lose anything? Arguing that one never loses anything one never possessed, WE lost nothing when the election was lost, for it appears we never even had a chance of winning. Besides, *what we really had* was the RIGHT in the matter, and it would be downright silly to call *that* lost, because, forsooth, a timid, befooled or degenerate majority voted WRONG.

"But didn't you really think you'd *win*—'win out,' in the popular sense?" Aye, we own up. We're just that sort of political "plum fool." We counted on something that wasn't there, but chiefly, we *didn't* count on something that *was* there. We banked on the Hawaiian political conscience, and idiotically overlooked the Hawaiian's political training.

It's that training we want to discuss right here. It is the secret of the "losing" of the election. We can't *prove* that the Hawaiian collective conscience was with us on the "yes" side of that election, but we *believe* that it was,—is yet. But the money, the organization, the autos of the liquor people were convincingly in line with all of the Hawaiian's political experience, and *of course*, "won out." "Why the other side, the Prohibs, just naturally didn't have interest enough in the election to buy up a man, tote a voter to the polls, much less stay around to button-hole every possible vote." Isn't the inference plain? The Hawaiian had been trained to believe that Prohibition had no political right to win.

Who Trained the Hawaiian Voter?

"If you want to win this election," said a prominent gentleman when the campaign first started, "it will cost you about two dollars a vote." "Surely, a bit of prophecy," you say. Not at all, it was simply history.

Some of the leading Hawaiians, genuinely interested to win in the Prohibition plebiscite, proposed a campaign involving the raising and spending of about fifteen thousand dollars. They were much crestfallen when told that the occasion that had arisen was not one of party politics, and that no such sum of money, even if it could be raised, might be spent in such a cause. "Why, the Republicans spent over \$30,000 in a cam-

paign?" Do they? How? Not criminally—there being no law, as in many States, to land the purchasers of votes in the penitentiary. Not wisely, we dare aver. Not without the heavy penalty which party and leaders pay when they teach a people to debauch the franchise. We paid some of this penalty July 26.

The proposition, put simply and frankly, is that the Republican party is largely responsible for the notion, very nearly prevalent among the Hawaiians, that the franchise is chiefly valuable for what there is to be made out of it.

This was the weapon in the hands of the liquor men, many of whom were leaders in party politics (though we would be willing to waive that last claim) that "did the business."

"Here," thought the Hawaiian voter, "is the Simon-pure article of politics calculated to win out. This organization perspires dollars just like the Republican machine (which it resembles in other particulars), and there does not seem to be any other party in the running."

We risk little when we call that the story of the election, and claim further that no Prohibitionist who happens to be a Republican has the right to rail at the Hawaiian voter.

What Chance Has Prohibition, Then?

We somewhat reluctantly admit that it serves no purpose to scoff at the inveterate folly of majorities whenever popular governments first deal with moral issues. The man who pins his faith to a mob and accepts its judgment as to the ultimate social good, that man is a fool too sure. Let him not be too arrogant, however, and imagine himself alone in his class; he has no mortgage on folly. That other man who "in his own heart" says "there is no God," thus ruling Him out of the affairs of men and nations, let such a man be the King of Fools. Alas! Great David, that there should be such a host of claimants to the throne.

"What chance for Prohibition?" Just the ordinary chance that Right has. "What? Ignore the Honolulu bishops and deny their authority to speak for God in this matter? Aye, if Right is God, He is against the saloon. If this were Galilee 1900 years ago and the "God made flesh" walked among us, could a bishop persuade any man of us

that the Son of Righteousness would counsel us not to close up the saloons if our votes would do it. Would he tell us that something worse might happen if we forbade men their saloons, or that they had better be free than sober?"

We hail Expediency as the greatest as well as the most insidious foe of Right. We fear him more than open opposition. Politics is ninety per cent Expediency—we do not know whether there is a remaining ten per cent. Hence we have no dependence on party manipulation to bring an end to the saloon.

When God's word to the Christian churches of America is heeded, Christian votes will wipe out the saloon, nor will they stop there. Non-Christian votes will doubtless swell the overwhelming majority.

Given a hope in the final conquest of the King, we can afford to differ in regard to the King's programme.

T. R.

Aole Loa.

To try conclusions with big men about big matters, fairly and honorably, fills the air with the scent of moral ozone, reddens the blood, knits up the nerves of pain, and gives a twang of victory to the mere effort of contending.

But to fight the organized cockroaches of society is at best a repulsive business that, from first to last, tastes like defeat, whatever the outcome. That is what makes it so hard to line up public decency in politics, against the concrete, lavish brutality and cruelty of the saloon.

To be beaten so badly in the plebiscite was very unpleasant; but it might have been worse. We might have been drawn into meeting the Greeks of beer-Sunday and "dago-red" for babies on their own low levels of fraud and bribes and lies. We might have won, as they did, so meanly as to settle nothing, but to start the whole fight new. We might have stooped to parley with them, to get some trifling certain gain. We might have surrendered to them, on the terms of all hands accepting the present license law as good enough if we could be sure of it. We might, indeed, have got worsted in a fair fight with men unhandicapped with compassion or conscience.

We were badly beaten, but we were not whipped. We did not even have a fight. We were simply outgeneraled,

and the real issue went glimmering in a wilderness of billingsgate.

The verdict of the twenty-sixth of July was no true record of the Hawaiian voters' genuine will about the liquor business. It was a demonstration of their insufficiency for such a test; of the impossibility of a fair election in this territory, on any issue; and of the futility of trying to suppress the hideous trade by territorial action—which, after all, may have been, at the last analysis, the real issue in the campaign. And the end is not yet.

The first sentiment aroused by a study of the plebiscite from the inside is pity for the native voters. To see a fine native race, after the most marvelous advantages ever enjoyed by such a people, and in complete possession of a wonderful opportunity, go down in such a shallow pool of dirty politics, was a sight to dim the very eyes of civilization.

But just that is what we have just witnessed. Individual Hawaiians may make good in politics hereafter, but the race, as a race, is out of the race forever, save as the ball to be snatched and carried and kicked by strong teams of white competitors who can play the game.

If the liquor problem of Hawaii is discouraging, the general electoral problem is a given-up conundrum. Not knowing who, or what, specifically, is entitled to my humble confession, I apologize to infinite space for having been so dully credulous as to accept the "lemon"-aid disguised in the joint resolution of Congress; although, to be sure, the special election has not made the electoral condition worse. It could not be much worse.

The plebiscite has even done good. It has given a lot of good citizens, who had not thought much upon the subject, a glimpse of the hopelessness of a political situation where the masses are treated and have to be treated as inert and unmoral suffrage "material" to be "handled" in the interest of the "interests."

The plight of the decent whites is even more pathetic. It is a tragedy in civics when high-class men of culture, benevolence, high ideals and great ability have to confess themselves possessed of nothing but money that can be safely invested in political enterprise. It is worse than tragedy. It is a farce with the murder of democracy at the end.

Worst of all, of course, is the case of the patrons and victims of the voracious bloodsucker. The effect of the emphatic defeat of prohibition will doubtless be a great increase of appetite and "liberty" and scorn of restraint on the one hand, and of redoubled and more merciless exploitation of the weak and degraded, on the other. The liquor business is a true

savage; it puts its captives to the torture, men, women and children.

Some curiosity has been shown touching my personal post plebiscite behavior. That matter presents no difficulty, owing to a very early and disagreeable, but very informing experience in my life. Many years ago, on my grandmother's farm I felt constrained to engage in a reform movement that seemed to me important, pertaining to the protection of poultry. The decision was unfavorable, and as I approached the house to have some consultation with the wise and beautiful old lady she anticipated me and called out promptly, with a soft North of Ireland accent: "Stay where ye are and burn your clothes!"

J. G. W.

A Daniel Come to Judgment.

A kind of zodiacal light is shed upon the Hawaiian view of the plebiscite majority by Daniel Hoolapa, editor of the Honolulu Examiner. The following is quoted verbatim—orthography, syntax and punctuation—from his issue of July 30:

"'No' was the word, that sent joy; all over the Territory of Hawaii. 'No' was the 'two letters,' that defeated the malihini and his followers. Why, because God looked down and saw that the Liquor people were working hard to earn money, to support their families, in an upright manner, therefore, God pitied them, and granted their wishes.

The Liquor dealers won also because they were right in every respect. Why, whoever heard of such trash to force a law down ones throat without the consent of the people. Now Mr. Smarty. How do you feel after the defeat? That's what you get, for playing smarty in the Territory of Hawaii. We people of Hawaii nei will not let you, or another like you come here and dictate to us as we have enough brains to run, the reins of our own country, and dont need you to instruct us.

I told you Mr. Malihini several times in the columns of this paper, that the Liquor dealers were the "Lords" of Hawaii nei, and that they are very powerful people that when they looked up into the skies, the stars even dropped because they are so powerful, and still you would not listen."

J. G. W.

A Question of Privilege.

Anent the historic reciprocity between goose and gander. Why this clamor about some 450 tuberculosis milch cows? Are not saloons more tuberculous than cattle, and leprous and murderous beside? Is consumption a matter of more public consequence than drunkenness, se-

duction, pauperism and wife-beating? Would it not be an attack on vested property rights to kill these condemned animals?

Why not license tuberculous dairies? If people let diseased milk alone, will it not let them alone? Cannot children be taught to be careful in the use of it? Will not the presence of the temptation to drink diseased milk conduce to strength and character? Can you make men healthy by law? Is it not better for Hawaii to be free than healthful? Will not the ignorant learn? Will not infants grow older? Or if in the process they die, have we not undertakers who must live, and ample cemetery accommodations? If consumption spreads, have we not doctors and burial societies? Can we not segregate the sick at public expense, or fine those who are able to pay? If these sick cows be killed, shall we not have concealed or illicit cow-sickness scattered through the Islands, and people drinking more diseased milk than ever? Will not cow owners become sneaks and liars? Will prohibition prohibit tuberculosis if it increases swipes? Is it not sexual excess rather than diseased milk that is killing the natives? Are we to ignore the voices of the plebiscite and the episcopate? Have not the Christian nations always used diseased and dirty milk? Is it not plain that this is the secret of their greatness? Is not Dr. Norgaard a malahini? Is he not the paid agent of the Board of Agriculture? Is this not a rich missionary trick to keep the poor man from his tuberculosis while the wealthy have their own cows? Is not diseased milk "good for babies"? Are not some of these sick cows owned by the mothers and sisters of the dairymen?

Should not these sick cows be licensed? Should not the license be as high as the diseased milk trade will stand, but not so high as to dry up the tuberculous cows? Would not this increase the revenue? What are we here for, anyway, but revenue?

J. G. W.

Kahaha.

Political forecasters predict that the next Territorial House of Representatives will include no member capable of holding the chairmanship of the judiciary committee, and that a hired agent will have to be employed. It may be so. But the man that calls attention to it is an unprincipled scoundrel. He might as well class us with Indians!

Henry M. Alexander.

The Friend for last April contained a very brief notice of the lamented death of Henry Martyn Alexander, which oc-

curred at Haiku, Maui, March 22nd, 1910.

The death of one loved and respected by so large a circle of friends and relatives seems to call for fuller notice.

His father was the well known veteran missionary, the Rev. W. P. Alexander. He was born at Waioli, Kauai, Jan. 7th, 1839. His father was transferred from that station in 1843 to Lahainaluna, which was the home of the family during the next ten years. He was educated at Punahou, where he was a student from 1849 until 1860, first under the Rev. Daniel Dole, and then under Pres. E. G. Beckwith.

After leaving that school, he was employed in various capacities in agricultural work, took a course in Heald's Business College, and finally learned the art of sugar boiling in Louisiana, and followed that profession for a number of years, both here and in these islands. Finding that his health suffered from the strain of this exacting employment, he started a cattle ranch in Kohala. Wholly unselfish as he was, and of stainless honor, he was yet subjected, in this part of his life, to severe trials, of which more cannot be said here.

In 1888 he disposed of his interest in the ranch, and removed to California, where he carried on a fruit farm in Shasta county, near Redding, with varying success, for many years. On the 5th of April, 1905, he was happily married to Miss Ina B. Weist, at Red Bluff, Cal. Soon afterwards he returned to these islands, and invested in a pineapple farm at Haiku, Maui, which he carried on until a short time before his death. About the first of last March, he purchased a house and lot in Manoa, where he expected to spend many peaceful and happy days among his friends. But it was not to be. His removal was to be from this to a better home above. He died from a sudden attack of angina pectoris at his Haiku home on the 23d of last March. His funeral services, which were held the next day at the Paia church, were conducted by the Rev. E. B. Turner, and then what of him was mortal was laid to rest in the Makawao cemetery.

He was greatly loved and respected by those who knew him in California, as well as in these islands. One writes of him that "he was one of the kindest, sincerest and best of men." Another friend writes: "Perhaps what impressed me most in him was his sweetness of nature, the fact that years of loneliness and sorrow produced not one particle of bitterness. Another strongly marked and beautiful trait was his love for his own. It is a cause of gratitude to us all that Ina came into his life and brightened it

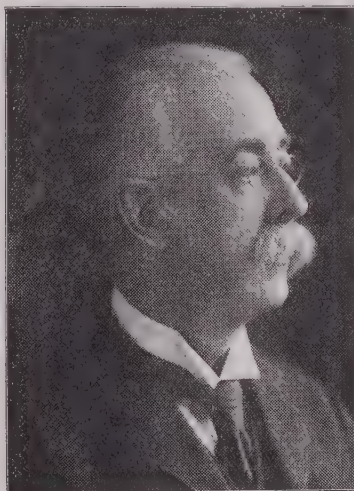
so well, and made his latter years so happy."

Withal he was an humble and sincere follower of Jesus Christ, and his deep and unwavering faith helped to make him the Christian gentleman that he was.

THE LIFE ANNUITY MAN.

Intimate personal relationship for years with the author of the following article on Life Annuity, and a knowledge of the remarkable work he is doing, lead me to heartily commend the careful perusal of the following article, which was written for The Friend at my request.

Twenty years ago Mr. H. A. Collins, now known as the Life Annuity Man, had a definite and remarkable experience in his Christian life, as a result of which he has ever since devoted his exceptional



HENRY A. COLLINS,
Havana, Illinois.
"The Life Annuity Man."

talent as a business man to the study of Christian stewardship. It seemed to him unreasonable that business conducted on high Christian principles should not be as remunerative as business conducted according to the lax moral ideals of the business world.

Interesting and convincing investigation along this line led him into the advocacy of the following plan of investments, whereby persons may enjoy in security the fruits of their labors as long as they live, and at the same time be assured that their savings, after they no

longer have need of them, will not be wasted, but will be used for the benefit of good causes in which they have always been interested.

Again we say, give it a careful reading.

F. S. S.

LIFE ANNUITY, THE IDEAL INVESTMENT.

By Henry A. Collins,
"The Life Annuity Man."

The only bond worth having is the life annuity bond, for it is the safest, the most lucrative and by far the most satisfactory bond of the present day. No other bond contains so many valuable features.

Although life annuity bonds have been sold for more than a hundred and fifty years in the United States, yet there is now a much greater demand for them than at any time in our past history.

The United States Congress is now investigating old-age pensions and life annuities now in operation in other countries, with a view of taking up a similar business.

Life annuity bonds may be purchased on the life of one or more persons from three years of age and upward. The rate of interest is determined by the age of the individual for whom the annuity is purchased. The older the person is the higher the rate of interest is paid.

The organization that receives money on the life annuity plan can and does pay a much higher rate of interest than the usual business rates, for the reason that at the death of the annuitant all interest payments cease and whatever sum that has been paid by the annuitant becomes the exclusive property of the organization having issued the bond. The economical management and no watering of stock also permits the higher rates of annuity interest.

Annuity interest is usually payable annually, semi-annually or quarterly.

The history of the life annuity business shows that nearly one-half of all the annuity bonds issued are purchased by peo-

(Continued on page 18)

A GOLDEN WEDDING.

Professor W. D. Alexander, LL.D. and his honored wife celebrated their golden wedding Monday, July 18. A large number of friends assembled in the afternoon, filling house and lanais and overflowing into the beautiful grounds. The Hawaiian band was present, and added greatly to the pleasure of the occasion. Decorations and mottoes which had been made by the late W. W. Hall for the wedding fifty years before, were hanging on the walls. Some of the friends who attended the wedding in 1860 were with the company of 1910.

Judge S. B. Dole and Rev. O. H. Gullick made addresses of a reminiscent character, and presented golden gifts, toward which many friends had contributed. Professor Alexander responded with very happy remarks. Mrs. Sereno E. Bishop, who was a guest of fifty years ago, and also at this time, had dictated the following paper which was read by Mr. Frank Damon:

FIFTY YEARS AGO.

Mrs. S. E. Bishop.

As I was present at the marriage of these friends it gives me much pleasure today to renew my congratulations as they pass this golden milestone. May their pathway still be onward and upward, and peace, honor and happiness crown their future lives.

Knowing the intimacy of the families it caused no surprise to friends that Father Alexander's eldest son William chose Dr. Baldwin's eldest daughter Abbie for his bride.

The wedding occurred on the evening of Wednesday, July 18, 1860, at Lahaina, in the old rambling missionary house then occupied by Dr. Baldwin, which some of you may remember.

A short time previous Mary Parker, Abbie's intimate friend, came to help in arranging for the festive occasion. There was no confectioner to aid in those days, and all preparations must be made at home. Important gatherings were held in Mother Baldwin's room, and various cookbooks were consulted. The wedding fruit cake caused the most anxiety, but decisions were made and work began. The dining room was the scene of ac-

tion. The old koa sideboard spread open its resources, and the long table was filled with materials. Busy hands were at work stoning raisins, washing currants, beating eggs, etc. The bride's loaf was Abbie's own handiwork. These loaves which were too large for the home oven were consigned to a Chinaman in town with fear and trembling. The results were successful.

Chattering and merriment made a happy scene. Once cream of tartar was required, and application was made to Dr. Baldwin's medical dispensary. He looked up with wondering surprise, saying, "That is a medicine; what do you want it for?" But he doled it out. We noticed, however, that he frequently took occasion to pass through the dining room watching our proceedings.

The old domestics of the house were also much interested. Kali, the cook, often looked in at the back door, and the dignified old Kealoha sat at the window near by with her mending basket, fully enjoying the scene.

The Alexander family from Wailuku and a few friends from Honolulu had arrived. Verbal invitations were given to the Andrews and Pogue families of Lahainaluna, and to ourselves—the Bishops—who lived next door, to be present at the ceremony. Written invitations to a reception afterward were sent to those living in the town: Mr. and Mrs. Chandler, of the U. S. Consulate; Dr. and Mrs. White, Mr. and Mrs. Brayton, Captain and Mrs. Bailey, Mr. and Mrs. Thos. Everett, Mr. and Mrs. Dickinson and family, Mr. and Mrs. Bond, Mr. and Mrs. Bowles and their daughters (Mrs. Caverly and Miss Louise), Mr. G. D. Gilman, Mr. Bartow and Mr. Hustace.

In due time the house was decorated and all was ready. Leis of maile were festooned from the ceiling. Mottoes which you see here today were made at that time, the lettering being of mouse-foot. These were placed on the wall, wreathed in green. One corner of the parlor was filled with green, dotted with white flowers.

At the appointed hour the bridal party entered from the dining room, passing directly to this corner. The bride and groom came first, attended by four cou-

ples: Emily Baldwin, the bride's sister; Henry Alexander, the groom's brother; Mary Parker and George Beckwith, Annie Alexander and W. W. Hall; Kitty Hall and Henry Baldwin.

The bride wore a dainty white dress (made in the prevailing hoop style of that day), looped with orange blossoms, and a dainty long white veil, also fastened with orange blossoms. The veritable dress is seen here today.

The two fathers officiated in the ceremony. Dr. Baldwin tied the knot, and Father Alexander gave his blessing.

Family congratulations followed, and the other guests soon arrived. Mrs. Caverly and Miss Bowles, recently come from the States, were especially attractive to the younger members of the family by their pretty lace evening dresses, so daintily trimmed. These ladies added much to the enjoyment by their pleasant songs. After much urging Mrs. Caverly sang a comic song, entitled "His Name was Only Common Bill."

After a pleasant social hour, all repaired to the beautifully decorated sitting room of the brother, D. D. Baldwin, where bountiful refreshments were served.

At an early hour the gay company dispersed amid congratulations to the happy pair.

The next morning the Alexander family left by steamer for their home, and at a later hour in the day, on Friday, the 20th, a party of young friends accompanied the bride and groom on horseback over the rough and rugged mountain road to the Alexander home at Wailuku.

~~~~~

## Be Strong!

✽

Be strong!

We are not here to play, to dream,  
to drift.

We have hard work to do, and  
loads to lift.

Shun not the struggle. Face it.  
'Tis God's gift.

Be strong.

Say not the days are evil—who's  
to blame?

And fold the hands and acquiesce  
---O shame!

Stand up, speak out, and bravely,  
in God's name.



## ❀ ❀ Men Working for Men ❀ ❀

PAUL SUPER

### Didn't Want It.

This story was told at college. A young man attended a fraternity dance. Before going, however, he had visited a number of places to get liquor refreshment, and got to the dance hall rather the worse for it. Of course no one wanted to dance with him. Undismayed by this, he took his coat tails in his hands and waltzed himself over the floor. Repeated invitations to leave had no avail, so finally he was led to the stairs and thrown down. When he reached the ground he was heard to say, in a drunken mumble, "I knew why you threw me out. You can fool some people, but you can't fool me. You threw me out because you didn't want me." For this same reason the people voted against prohibition. They didn't want it. Of course there was lots of money spent by the liquor men, and we think undue influence brought to bear. But I think 7000 to 2000 represents more than undue influence.

### What We Got.

While we did not get prohibition, we did get something well worth while. We got the finest chance we have ever had to do some mighty effective educational work for temperance. Both sides were urging temperance, and temperance will result from the educational work done. It is pleasant to know that while we did not get the thing we went after, we got a mighty good by-product. And then it's fun to think what a scare we gave the enemy.

### August.

This is the month the general secretary takes some time off to get up steam and new inspiration for the fall and winter months. Work in the garden, instead of in the office; tramping the trails of the mountains instead of the streets of the city. During August we get next to nature and sweat, instead of next to a starched collar and perspire. We will have to come to the city to look after building operations a little, we hope, but hope for a good deal of recreation. Then during September we get ready for the greatest year of Y. M. C. A. work Honolulu has ever had. etaoin shrdlu etsh lulu has had. We have said that same thing for several years and made good on it. We expect to keep on saying it, and making good. Faith in men and faith in God form the basis of our expectation.

### Railroad Secretary.

Mr. A. L. Gordon, assistant secretary of the Railroad Y. M. C. A. of St. Louis, Mo., has been secured to come to Honolulu, and take the secretaryship of the new O. R. and L. Y. M. C. A. We have received word from three different and reliable sources that Mr. Gordon is an unusually good man. He has had splendid training in one of the newest, largest and finest Railroad Y. M. C. A. buildings in the world, under two of the foremost railroad secretaries in America, W. W. Adair and J. J. McKim. Mr. Gordon is a splendid musician as well as a good secretary.

### Dr. Hand.

The last letter from Dr. Hand tells about his visit to New York City and Rochester, where he attended the conference of the national playground association. He spoke at the conference, and to a group of 300 men at the New York City Y. M. C. A. Part of his time has been spent studying physical work in other associations, and looking into the matter of physical equipment. After spending August in the west he will return to Honolulu early in September.

### Physical Work.

Despite warm weather a good deal of physical work has been done in the gym under Mr. Gault and volunteer leaders. The basket ball team defeated Fort Shafter 26 to 24. Hand ball continues to be popular, young business men finding it to be just what they want after an afternoon of desk work.

### John R. Mott.

Friends of Mr. John R. Mott, associate secretary of the international committee of Y. M. C. A.'s will be pleased to learn that while presiding at the great missionary conference at Edinburgh, the University of Edinburgh conferred the honorary degree of LL.D. upon him.

### Scoutcraft, Woodcraft, Lifecraft.

The Boy Scout movement which took England by storm and enrolled 300,000 boys, has gripped America, and judging by the all-of-a-sudden interest the public and press have taken in it, there will be thousands of boys in the American "Scouts" working under its plan, pledge

and principles. That it may become neither a military nor a make-believe movement for little boys, but rather realize its tremendous possibilities in character making, the Association has a responsibility to take a hand in guiding it. Already several Boy Scout movements have been started, but undoubtedly the permanent one will be that now being authorized by Congress, and of which W. D. Boyce, of Chicago, is the backer. In this movement the International Y. M. C. A. Boys' Department will co-operate, and Ernest Thompson Seton, whose woodcraft books and Indian life studies furnished much of the basis of Baden-Powell's scout principles, will give it his aid. The Boy Scouts started with such a rush in England that General Baden-Powell, Mr. W. B. Wakefield and others found it necessary to give all their time and strength to save it from becoming an irresponsible mob. As it is, they have made constructive units in the nation, and thrifty, intelligent and useful citizens, of boys who otherwise would have been hooligans and gangs of backboneless loafers. The boys are taught and trained in everything that has to do with wholesome, hearty, out-of-door life, and drilled in responsible groups by trained volunteer scout leaders. The movement in England has broken down class barriers and brought together separated denominations as nothing before, besides keeping boys in Sunday-school at the period when 90 per cent of them drift away. Already there are a thousand boy scouts in Toronto. At Silver Bay this summer, Messrs. Seton and Wakefield will teach 150 Association camp leaders woodcraft and scoutcraft and lifecraft as well.

### Scout Principles as Told by English Visitors.

The visit of W. B. Wakefield to America has given us a new light on the Scouts. At a dinner given him and Mr. Heald at the Union League Club by Seth Sprague Terry, chairman of the International Boys' Department, he said: "The Boy Scouts are to play a big part in the salvation of Great Britain. Their watchword, 'Be prepared,' is not a war, but a service watchword. A scout 'must go ahead of the rest for the good of the rest.' His solemn oath binds him to 'fear God and honor the king.' He must tell the truth, be thrifty, cheerful, respectful to seniors, obey orders, be kind to animals and have a bank account of at least one shilling, so that he may be able to help the other fellow in the time of distress. The movement is not a military one, but for education and business. The boy is first admitted as a 'tenderfoot,' and remains on probation for a month.

To secure the 'second-class' scouts' badge he must learn first aid, bandaging, track half a mile in twenty-five minutes, or, if he is in town, describe correctly the contents of one out of four shop windows, observed for one minute each, go a mile in twelve minutes at scouts' pace, lay and light a fire with not more than two matches; cook a quarter of a pound of meat and two potatoes in his 'billy' (tin cup), and know the sixteen points of the compass. To obtain other rank as a scout he must go beyond this in scout craft—swim fifty yards, travel a distance, and report, must name sixty wild flowers, stalk and photograph a wild bird or animal, and measure the height of a tree or width of a stream by triangulation, etc. That the boys are taught real service has been shown by their readiness in emergencies. One group was first at a railroad accident; another, which was trained by firemen, prevented a conflagration by their readiness. They have stopped runaway horses, and saved many from drowning. In fact, they are taught to be citizens with their first thought the good of others.

After a boy is fifteen or sixteen years of age, he will not be content with make-believe, either at play soldier, with a wooden gun, or play Indian, with arrows, painted faces, or feathers. The same weakness is with the Boys' Brigade, and the Knights of King Arthur, as Mr. Seton also found with his first Indians. A difficulty has been found in securing capable scout leaders—one for every eight to twelve boys. There is the utmost value in the hardy and practical training given by the long hikes, teaching a boy to handle and provide for himself under all circumstances, to shoot, to canoe, to meet every difficulty without fear. These all can be wrought into a plan and system which will not only attract the smaller boy, but keep him engaged through his teens and into his twenties. Then the movement will be strong, especially as its leaders carry with all this valuable training the scout Bible class instructions.

### A New Note on Giving.

There is a new note on giving. The men who spoke at the Laymen's Congress in Chicago out of their experience in Laymen's and Association canvasses, gave an "illuminating" testimony. Governor Stubbs declared that his first beginning in giving was when he was forced to take the head of the Association building campaign in Lawrence. He planned to give \$1,500, but gave \$5000. He has just put a foreign secretary "on his payroll," and is glad. President Hyde, of the Wichita Association told of his "hilarious giving." He was asked by Mr.

Burt for \$1,000 to extend the training work at Lake Geneva and almost floored Burt when he offered him \$5,000. He rounded out Gillett's \$10,000 fund for Seoul "at the last minute," and carries the salary of an International Y. M. C. A. secretary on the home field with satisfaction. "Such things as having money invested the world over in promoting the Gospel makes my life worth living," he declared. Alfred E. Marling, the buoyant chairman in his brilliant talk on Money, said, "I am thankful that I have been given a new incentive in life, that my outlook on life has a new dignity so that my money making is not a matter of drudgery. I want to live and be in business for the Master's sake. I do not care any more about wealth, but I do care for the use of wealth." One man gives half his income, another sixty per cent, along with half his time, but it is sure that his giving and that of thousands who have felt the touch of the new movement among laymen is not done grudgingly.

## Central Union News

A. A. EBERSOLE



### A Letter from Dr. Scudder.

Gibraltar, July 4, 1910.

Honolulu to New York City in one hour less than ten days by corrected clocks, but by actual elapsed time in exactly nine and three-quarters days with one hour and forty minutes in San Francisco and one hour and a half in Chicago to spare.

This represents the limits of possibility today. Ten years hence, with air ships traveling at the rate of 200 miles an hour the speed of 1910 may take its place beside the lumbering stage coach of our ancestors, and Hawaii's demand for statehood may not give the "Outlook" the shivers, as the mere suggestion thereof now does.

A quiet day in Jersey City prepared the way for the thirtieth annual reunion in the Elm City. A college that makes friendship its cultural idea, as does Yale, is a good place to revisit. At all events our class—seventy out of a possible eighty—found it so, and every man of us left "the old home of days of long ago" with the hush of spirit that told the story of hours passed in the Holy of Holies. It was an experience that seemed but one step removed from a visit to Heaven.

The good ship Romanic cleared Boston on time at the fashionable hour of high noon. Honolulu was well represented in the throng of farewellers by the Misses Boshier and Colwell in person, the Willard E. Browns in telegram, and not a few others by letter. Neptunus Atlanticus, not to be outdone by his Pacific brother, welcomed us with broad smiles of placidity, and only lost his poise once, and then but for a night. The ship's company is a good one, and all hands have behaved except Deacon Bowen and his minister, who have been gaming scandalously to win the prize of champion nodder. No hour and no presence has been sacred to these shameless devotees of Morpheus. The Deacon has had the best of it, thanks to his training under the soporific sermons of his pastor. But for this professional coaching he might have been beaten.

After five hours at Port Delgado, in the Azores, one is in a position to understand why Hawaii has so good an asset in her Portuguese. Neat houses, scrupulously clean streets, happy looking people, every available foot of land blooming with evidences of loving cultivation and picturesque scenes from every outlook tell the whole story. The Azorese are not afraid of heights, like us Honoluluans. The entire coast line shows in general a shunning of the lowlands, the houses love to perch themselves on bold eminences with faraway views of ocean and shore. Long before Honolulu is as old as Porto Delgado its people will also have learned the lesson.

"What do you say for 'good morning'?" the minister asked on landing. "Buntha Dias" (forgive the spelling) was what the answer sounded like. Good! "Bunch of dears" let it be; a fine name for these gems of the Mid-Atlantic, the Azores.

DOREMUS SCUDDER.



## Large Audiences Hear Dr. White.

In spite of the fact that an unusually large number of Central Union people are away this summer, Dr. White has from the very first Sunday had large audiences. The Sunday evening attendance has been especially large.

This, no doubt, is partly due to the extensive advertising which we have given to these services. A large eight-poster bulletin board in front of the church and twelve smaller bulletin boards on the street down town have announced his subjects each week, while 1,000 cards distributed among the men in the stores, offices and shops have brought a direct invitation each week to at least a thousand men to attend the Sunday evening service. The large per cent of men in the Sunday evening audiences is noticeable. The newspapers, too, have given generous space to our announcements.

But, while no doubt this thorough advertising has helped to get the attention of the general public it is the uniformly able, powerful addresses of Dr. White that have attracted and held the audiences. The popular character of his subjects arouse interest, and the masterful way in which he handles every subject wins and holds the people, some of whom have seldom been seen in church before. The subjects of his sermons have been as follows:

### AT THE MORNING SERVICES:

1. "The Keynote of Jesus Life" (Luke 19:10; 15:6, 7).
2. "The Everlasting Arms" (Deut. 33:27).
3. "Not to Destroy but to Fulfil" (Matt. 5:17).
4. "The Three Specific Sins that Crucified Christ" (1. Cor. 15:3).
5. "An Expert's Definition of Life" (Rom. 8:6).
6. "The Inheritance of the Meek" (Matt. 5:5).
7. "The Flying Goal" (Matt. 5:47).

And at the Evening Service:

1. "The Good Fellow and the Good Man" (Prov. 1:7, Ps. 111:10).
2. "Some One's Receiver is Down" (Mark 6:31).
3. "The Honor of the Flag" (a patriotic address delivered the evening before Independence Day).
4. "Making a Living, and Making a Life."
5. "The Three L's of the Sea."
6. "Rite, Right, Wright."
7. "Flying Running, Walking — a Bible Climax" (Isaiah 40:30).

With four more Sundays still to follow.

## An Important Business Transaction.

At a special meeting of the church and congregation held on Wednesday evening, July 6, Central Union Church, voted to authorize the trustees to transfer all property held in its name at Palama Settlement to the new corporation of Palama Settlement when such corporation shall be formed.

There was some difference of opinion as to whether it should not be stipulated in the deed of transference that three members of the Board of the new corporation should always be elected from among the members of Central Union Church. After considerable discussion pro and con it was voted to make only this stipulation, "that if at any time Palama Settlement shall cease to be conducted as an active Christian agency in sympathy with the religious beliefs and missionary activities of Central Union Church, the property hereby deeded to Palama Settlement shall revert to the Central Union Church."

Palama Settlement was organized as a mission of Central Union Church, and has always been largely supported by the members of the church. The fact that it is now to be separately incorporated will, we are sure, in no wise lessen the interest of the church people in this important branch of work.

## Another Prominent Member Called.

In the death of Mr. Alexander Young on Saturday, July 2, Central Union Church lost another most valuable member. Mr. Alexander was for many years a trustee of this church, and in that capacity always stood for progress and advance. He was chairman of the Building Committee for the erection of the present magnificent building of Central Union Church. He was a regular attendant at the church services and always gave generously to the support of the church.

One by one the vanguard lay down their work. It calls for men of ability and men of consecration to step in and fill their places.

Private services were conducted at the home of Mr. Young at Waikiki at 2 o'clock on Sunday afternoon, July 3, and afterwards a public memorial service was held in the church. Although the summer season, and the holiday following had taken a great many people away, a large concourse gathered to pay the respects to Mr. Young, who for many years has held a prominent place in the social and industrial life of the city as well as in his church.

## The Scribe's Corner

REV. WM. BREWSTER OLESON

*Corresponding Secretary.*

**"When our life is most surely of the quality that ought to endure, we find it easier to believe in immortality."**

*Henry Churchill King.*

There has been a good deal done in the past twenty-five years in the way of destructive criticism. There have been iconoclasts by the score. Somehow men have found vulnerable places all along the former breastworks of religious belief, and they have busied themselves in enlarging the embrasures. Something of this kind is probably essential in clearing the way for a better holding of virile beliefs. But the tearing down has been a dusty business at best, and men have looked at the ruins rather than at the resources for reconstruction. And it must be admitted that there has seemed to be more fun in the tearing down than there has been purpose in building again. But the building operations have certainly begun, and some of our ablest thinkers are at work in reconstructing religious belief. That is, they are using again the same materials very much, while placing them in more modern relations. Among the foremost builders of belief is Henry Churchill King, President of the Oberlin College, now a guest in Honolulu, returning homeward from an extended lecturing tour in India, China, and Japan. The mere mention of the titles of some of his published works, such as "Rational Living," "Theology and the Social Consciousness," "The Seeming Unreality of the Spiritual Life," and "Reconstruction in Theology," reveal the builder's outlook, and are a sort of blueprint copy of his fundamental purpose to help men forward surely and rationally into a wholesome religious belief.

We welcome among us such a force in the religious life of the men of today. We wish Dr. King might make a longer sojourn with us. We extend our hearty grip to our honored guest, and in parting with him God-speed in the great work of building the thoughts of men into a sane, and hopeful and livable belief.

## The Plebiscite!

It is settled at last, overwhelmingly settled, that Hawaii does not want pro-

hibition. But is it settled right? Other men than prohibitionists are asking this question. It is one of the evidences that such matters never are settled until they are settled right. For the real issue does not hinge on mere prohibition. That may or may not be the best method of meeting the greatest problem of modern times. Honest men differ as to the method of tackling the problem, but they agree as to the need of tackling it. And the need will never be absent until it is tackled for a throw-down. And therefore the problem cannot be kept out of politics. Not the problem of how prohibition can be secured, but the problem of how the saloon evil can be effectively minimized. Does any political party suppose that the two thousand men who voted for prohibition are not to be reckoned with at the polls? Is the saloon element going to control party nominations in the face of the fact that two thousand prohibitionists probably hold the balance of power in any election that may be held? Are these unpurchasable, untterrified two thousand, so innocent and forgetful as to believe that friends of the saloon in the Legislature will keep this question out of politics?

### Why Was It?

Each man has his own explanation why prohibition was so signally defeated at the recent plebiscite; but one man's explanation does not satisfy the other man. Doubtless many influences account for the result. It is well that we should consider some of them.

1. The liquor interest is a strongly entrenched one. Its very existence was at stake. Hence it was compactly organized, and its campaign was pressed without scruple, and at no limit of expense, and with a master-hand in control. That in itself was a mortgage on victory.

2. The anti-saloon element was divided, some of the natural leaders in such a contest being publicly opposed to prohibition, others of the leaders being absent from the country, while the rank and file of prohibition voters took but scant part in any practical effort to win the day. That meant a mortgage on defeat.

3. Nearly four thousand registered voters did not go to the polls. It is quite improbable that the saloon interests overlooked any of these whom it had the slightest hope of inducing to vote "No." It is altogether probable, judging on general principle, and with the experience gained in investigations elsewhere, that these men would have voted "Yes" had they been persuaded to vote at all.

4. Without wishing to criticize the policy adopted by the prohibition committee, it should be said that the system of employing numerous runners to get out

the vote is so established in Hawaiian elections that the practical abandonment of the system by the committee undoubtedly spelled defeat to the extent of several thousand votes.

5. Political considerations compromised the situation in no small degree. The date of the plebiscite was unfortunate inasmuch as it precipitated the election just as the political parties were getting their organizations to work. Men desirous of political preferment were afraid to meet the prohibition issue squarely on its merits. These conditions were favorable to the organized force in politics that is always figuring for its own advantage, viz., the saloon interest.

6. There was unquestionably the survival of an old prejudice against prohibition instilled in the hearts of the people by the course of kings who forbade liquor to their subjects while they used it themselves. Once the common people had prohibition against their wish. Now that the choice lay with themselves they refused to put themselves back into what seemed to them like the class slavery of other days.

7. Demagogism was to the fore in the campaign, and demagogism is a trump card in elections in this county.

8. Drinking habits are on the increase among the people. And Hawaii wants no cross opposite the prohibition "Yes."

9. The question voted on was confusing. The question reiterated through the campaign was: "Do you want saloons?" "No," said our prohibition orators. So when the voters actually came to the polls, who knows how many voted "No" when their conviction called for a "Yes" vote?

10. Finally the evasive course of Prince Kuhio doubtless affected the result unfavorably for prohibition.

We do not believe the question was decided on its merits. The majority, however, was such a decisive one that anti-saloon men must now look in other directions for the effective curbing of the saloon evil.

### The World in Boston.

At last Hawaii has been assigned space in the exhibit hall of the great Missionary Exposition that is to be held in Boston in April, 1911. Now let every one interested contribute by suggestion and otherwise to make Hawaii's display a marked feature in the exposition. Among the things already suggested are relief maps of the Islands, models of Hawaiian fish, articles of furniture made of Hawaiian woods, lava specimens, oil paintings and photographs, Hawaiian curios, school displays, moving picture films, etc. The idea of the exposition

is not only to show the results of mission enterprise in the more direct evidences found in church buildings and statistics, but in the no less important features of a progressive community that have been born out of missionary enterprise. The occasion will afford an opportunity to advertise Hawaii on its best side. If the exhibit is mainly confined to a representation of social, industrial and religious features of life as it is among us today, it will prove a bureau of information well worth while. A hearty co-operation will be welcomed by the committee in charge, viz., Messrs. Horne, Scudder, Castle, Richards and Oleson.

## Educational Advance

F. W. DAMON.

### Advance in the Mid-Pacific Institute.

Steady advance has been made during the past year towards a fuller realization of this educational undertaking. Already has the girls' department of the Institute, Kawaiahao Seminary, rounded out two successful years of its history as a part of this new educational scheme. With the opening of the fall term, beginning September 12th, it is hoped that the boys' department, Mills School, will be definitely placed in its new and attractive home on the fine school campus in Manoa Valley, ready to enter upon what its friends trust will prove to be, with God's blessing, a long and fruitful career of useful and beneficent work. The spacious and imposing school hall, which is designed for the use of this latter department, is now rapidly approaching completion. Uninterruptedly for the past two years have large companies of workmen been engaged upon its construction. It is one of the largest buildings ever reared in the Territory and it is felt that it will be seen to be well adapted for the end for which it has been planned. Those who have had charge of the work have been especially favored during the period of its construction by the fine weather which has prevailed, and by the quiet and temperate spirit which has characterized the scores of workmen, of different nationalities who have been engaged upon the building. In the basement are the workshops, laundry, baths, shower and tub, and all modern sanitary appliances. On the first floor are the dining room, recitation rooms, reception rooms, library and reading room. On the second floor are the sleeping rooms for the teachers and the older boys, each boy having a separate room, and the magnificent assembly hall. On the third floor are the large dormitories, where the



smaller boys are under the special care of the matron. Extensive operations in connection with the grading of the athletic field and the land immediately adjacent to the boys' school hall are going on at the present time. It is an interesting fact that a number of the students are assisting in this work during the summer vacation. The school farm has already been somewhat developed and promises to be a most helpful factor in the future history of the Institute. It is a most gratifying fact that the splendid buildings which have been erected during the past three years on the extensive campus of the Mid-Pacific Institute in Manoa are wholly free from debt, owing to the large-hearted and open-handed generosity of noble friends of this educational undertaking. An important beginning has been made in the line of endowment but it is but a beginning and there now arises with unmistakable emphasis the demand for its further development. Relations between the Mid-Pacific Institute, which has already taken over the Mills Institute, with certain other affiliated schools, namely, the Japanese boarding school and the Korean mission school (Methodist) have been of the very pleasantest nature during the past year. From both these schools it is expected that a number of students will enter the Mid-Pacific Institute in September. A delightful evidence of the kindly feeling existing was seen in the union picnic, which took place in June, at which some two hundred persons were present in Manoa. A grand tour of the school grounds was made; the farm, in its different departments duly inspected; the athletic field visited, after which the large company gathered in the splendid assembly hall of the boys' building, where interesting exercises were held in English, Chinese, Japanese and Korean. Grandly did the voices of this student band sing in full chorus, "Praise God from Whom All Blessings Flow," thus fittingly acknowledging the divine source from which this new schoolhouse, with all its possibilities of helpfulness and inspiration, has come to them.

### A Good Year at Kawaiahao Seminary

Miss Boshier says of the past year at the Seminary, "The student enrollment for the year has included one hundred and nineteen (119) names. The ages of the girls, ranging from six to twenty years, and their nationality, including full Hawaiians, part Hawaiians, Chinese, Japanese, Portuguese, Korean and other races. Good work has been done in all the grades. In addition to the grade teaching instruction in three Oriental

languages has been given throughout the year. The sewing department under Mrs. Burt's guidance is well organized. Her "Mid-Pacific Folder" is a publication which the Institute may be justly proud to claim as its own. Regular cooking classes have been held, and we hope to do more next year in this department. Along with the rapid strides in mental development has come the gain in the spiritual development of the girls. We, who have watched over and loved them for two years, see such marked improvement in their general behavior and moral tone that our hearts sing for joy. With the new playgrounds we hope to keep their physical development on a par with their mental and moral growth. The new teachers who are to come in September are Miss Stambaugh, Miss Faust, Miss Hamilton, for grade work; Miss Goold for the sewing department, and Miss Winne for music. Miss Ting will assist in the sewing department.

Applications are coming in for next year. There is every indication that the school will be as large, if not larger than it has been this year.

### Mills School and Mills Institute.

Mills school is now the legal appellation of the boys' department of the Mid-Pacific Institute. Mills Institute, after a history of some eighteen years has been merged in this new educational undertaking. Already the pleasant schoolhouse in Chaplain lane, which for so many years has been a busy center of youthful life, has closed its doors and as an independent institution has become a memory of the past. It is, however, a beautiful and helpful memory to those who have come under its influence. In 1892 six Chinese boys found here a home, and since that day there have been hundreds who have reason to remember through life the blessing it has been to them and to whom the "old school" will be ever dear. God grant that its mottoes "Onward and Upward," may ever find an echo in their lives, and its ideals ever be to them a guide and inspiration! Mr. Merrill reports a registration in Mills Institute for the year ending June 30th, 1910, of "one hundred and thirty-seven (137)" students. Of these eighty-one (81) were in the boarding department and fifty-six (56) in the day department. The nationalities were as follows: Chinese and part Chinese, 113; Japanese, 12; Korean, 11; Marshall Islander, 1.

Mills School of the Mid-Pacific Institute is a non-racial, Christian boarding school for young men and boys. So far its faculty consists of Mr. Arthur M. Merrill, principal; Mrs. Osborne, mat-

ron; Messrs. Walen, Hammond, Cross, Robinson and, and one teacher, still to be selected) as instructors in English. The teachers in the Oriental language department are being arranged for. In the Japanese section we hope to secure the services of a highly recommended Christian gentleman and instructor of experience from Tokyo. The board of managers will find many matters calling for their earnest consideration in the conduct of the affairs of this school. The work, however, is one worthy of their best effort. The questions which will arise as to the care of the different races in the school, with their strong national feelings and prejudices, rivalries and temperamental peculiarities, will be many and insistent. The problems with reference to the food supply and its preparation for so varied a household will not be slight. The development of certain lines of industrial and agricultural pursuits will demand their attention, while financial responsibilities will be great and constant. But none of these difficulties are insuperable, and it is felt that, with patience, tact and devotion, a way will be opened to a large and harmonious development.

## Hawai'i Cousins

### Voyage of "The Thaddeus" in 1820.

(Continued from July number.)

#### FAVORING WINDS ON THE PACIFIC.

February 1.

Today we pass the meridian of the Foreign Mission School in Cornwall, Conn., U. S. A., sailing westward 7 or 8 knots an hour. During 24 hours we have made nearly 5 degrees. Our respected Captain B. says there never could be a better chance to get west from the cape.

\* \* \*

Feb. 2.—This morning finds us rejoicing in prosperity. A fair wind from the south-west sets our faces directly to the scene of our anticipated labors. We are now 10 degrees or 12 degrees west of Cape Horn, and feel much as if we were on our way home.

#### THE SPIRIT OF TRUE MISSIONARIES.

Feb. 7.

Advancing still rapidly toward the field of our toils and privations, we have today felt it to be of special importance to inquire, urgently and seriously, what qualities of character are specially needful to the missionary in order to

meet the trials, to endure the suffering and to perform the labors of the missionary life; what are his peculiar wants; and what should be unitedly asked of God for those who are engaged in propagating the gospel. We find much to humble us and bring us on our knees—much, indeed, to encourage us. \* \* \* We find new occasion to say the missionary cause has peculiar charms for us, and cheerfully will we wear out in its service. Whether success or defeat shall be our particular lot; we are comforted with the firm belief in the cause in which we are embarked and the best feelings of the Church enlisted, will finally triumph, the heathen will be converted, and to the praise of divine grace, it shall be everywhere known that there is a God in Zion who hears united prayer.

#### ADVENTURE WITH A SHARK.

March 11.

Again we entered our own hemisphere. We have this day special occasion to acknowledge the kind providence of God. About 1 o'clock p. m. there was a calm, and several of the brethren and some others, having been denied the privilege many weeks, allowed themselves to enjoy the pleasant and healthful exercise of bathing in the ocean. Not long after they were safely out, while one of the sailors was employed in painting the bowsprit, with his feet in the water, a common sized shark was seen to approach him. Had he not been seasonably warned to avoid the monster he might have lost his limb, if not his life. The shark then played or rather raved around the brig with the boldness and fierceness of a hungry tiger. By the dexterity of George P. Tamosee and one of the mates a snare was fixed upon him. Then flouncing like a bullock unaccustomed to the yoke, he seized with violence the end of a long pole, and though it broke many of his front teeth, he held fast until by the pole and ropes he was drawn on board. The mingled emotions in our company arising from a sense of danger escaped by the gracious interposition of our divine, and strong deliverer, evidenced by tears and congratulations, cannot easily be described. On opening the shark, the men found a porcupine fish, and a large beef bone which had been thrown overboard by the cook at the time the brethren were bathing, so that he could not have been far distant at that time.

#### FALLING OVERBOARD OF MR. WHITNEY.

March 27.

It is with peculiar emotions of adoring gratitude that we acknowledge the distinguishing goodness of God, seasonably

interposed for our deliverance this day. While Brother Whitney was assisting in painting the outside of the vessel, which he considered not only as pleasant and profitable, but needful exercise, the rope by which he held with one hand gave way and let him fall from a temporary scaffold into the sea. His weight and the force of the ship entirely broke his hold from the rope and left him astern calling for help. Captain B's orders were promptly executed, and the brig, though under full sail at the rate of six or seven knots an hour, was "hove to" in less than five minutes and stopped sailing. In the meantime Brother W., whose perfect self-possession and skill in swimming enabled him successfully to buffet the waves after one or two had broke over him, happily gained a small bench which had been providentially carried on deck a few minutes before and was thrown overboard to serve him as a temporary buoy. On this he was easily sustained after it had once or twice deceived him by rolling, though his strength was considerably exhausted. Never before did the mission family know how much they loved him. In five minutes more the boat was cleared away and let down and sent to his relief, which reached him in about five minutes at a distance perhaps of 1-6 of a mile. Before the boat set off he raised his hat and waved it, lest his anxious wife should be too much disturbed, and then composed himself to prayer; while many hearts on board were in this soul-trying hour lifted up to God in fervent petition that he would spare his life for his appointed work among the Gentiles. Not far from 20 minutes after he fell, by the blessing of Him who had said "When thou passest through the waters I will be with thee," he was safely returned and joyfully welcomed on board with many tears, and with thanksgiving to our strong deliverer who saved the sinking Peter, and who can with equal ease deliver those who trust in him from the waves and from the monsters of the deep, and from ungodly men.

#### ARRIVAL AT HAWAII.

March 30, 1820.

Let us thank God and take courage. Early this morning the long looked for Owhyhee and the cloud-capt and snow-capt Mauna Kea appear full in view to the joy of the animated multitude on board. (11 o'clock a. m.) We are now coasting along the north-east part of the island, so near the shore as to see the numerous habitations, cultivated fields, smoke rising in different parts, fresh vegetation, rocks, rivulets, cascades, trees, etc., and with the help of glasses, men and women, immortal beings, pur-

chased with the cleansing blood. We are much pleased, not to say delighted, with the scene, and long to be on shore. (4 o'clock p. m.) Having turned the northern extremity of O., Capt. B. this afternoon sent off a boat to make inquiries respecting the king, etc. Mr. Hunnewell, a mate, Tho. Hopoo, J. Honoree, and others, went nearly to the shore and fell in with 10 or 12 native fishermen in their canoes, who readily gave the important information that the aged King Kamehameha is dead—that Rehoreeho, his son, succeeds him—that the images of his gods are burned—that the men eat with the women in all the islands—that one chief only was killed in settling the affairs of government, and he for refusing to destroy his gods—that Reehoreeho, the young king, and Kimokoo, the first chief, sometimes called Billy Pett, both reside at Owhyhee. If these are facts they are interesting facts, and seem to show that Christ is overturning in order to take possession, and that these islands are waiting for his law, while the old and decaying pillars of idolatry are falling to the ground. The moment seems favorable for the introduction of Christianity and customs of civilized life.

#### THE BISHOP FAMILY.

By Mrs. S. E. Bishop.

Rev. Artemas Bishop and his wife, Mrs. Elizabeth Edwards Bishop, were members of the first re-inforcement of the Sandwich Islands Mission. They arrived at Kailua after a six months' voyage from America in April, 1823. Mrs. Bishop was warmly welcomed by her old friend, Mrs. Lucy Thurston, who had not heard that she was coming to the Islands.

They proceeded to Honolulu and afterwards to Kauai where they spent a short time. They were soon permanently stationed at Kailua, associates of the Thurstons. They immediately began active work among the people, who received them kindly. The chiefs Kuakini and Kapiolani welcomed them cordially and often visited them in their home.

Mrs. Bishop's health failed and after a long and painful illness she died in 1828. This was the first death in the mission circle, and elicited sympathy from the natives, by whom she was much beloved. Her grave may still be seen in Kailua churchyard.

She left two children, Jane Elizabeth, aged two, and Sereno, a babe of one year old. Kind friends shared with the bereaved father the care of the little ones.

In December, 1828 Mr. Bishop married Miss Delia Stone, one of the four



single ladies who had joined the mission that year. Thus the family were again united in a home.

The home is thus described in a letter to a friend: "Our house is thatched with very long leaves of a certain tree which grows in this country. There are no floors, but the rooms are spread with large mats made of the same material as the thatch. The mats are very neat when new but they soon become dirty and cannot be easily washed. The house does not have windows, but blinds. The weather is always warm here, so that it never snows as it does in New York."

In 1830 Mr. Bishop built a more convenient house. This was of stone, with comfortable rooms and accommodations for the family and a separate building for a cook house. This is still intact, as you all see at the present time—also the heavy stone wall which surrounded the premises.

The social life between the Bishop and Thurston families was very congenial. The children made daily trips back and forth, both using the same school books.

Mrs. Bishop spent many hours teaching in the native schools, and in guiding and directing the native women. But the education of her own children was not neglected. They rose at four o'clock in the morning, that this might be accomplished. With the dim light of a whale oil lamp they poured over their books. Their efforts were so successful that when Elizabeth and Sereno went back East, at the age of thirteen, they were in advance of the children of their own age.

Mr. Bishop spent much of his time in the work of translating the Bible, and in preparing other literature for the natives. The proportion of the Bible translated by him was about nine and a half books.

Mr. Bishop removed to Ewa, on Oahu in 1836, as pastor of that large and flourishing church. There was much interest at the time of the great revivals, when, standing in the door of the church, he would address those inside and also hundreds of eager listeners on the outside.

Mr. Bishop remained at Ewa until failing strength permitted him no longer to minister to the church. He then moved to Honolulu, passing his last years in quiet Nuuanu Valley. He died Dec. 18, 1871.



## WAILUKU NOTES.

At the annual meeting of the Wailuku Union Church the trustees of the church were increased from three to five. The following were elected to office: Edward H. Bailey, Daniel H. Case, Henry B. Penhallow, Clarence M. Roberts and Judge William A. McKay. Mr. Orlando

J. Whitehead was elected treasurer of the church. Mr. George W. Wilbur was chosen deacon.

On June 24th at the parsonage library the board of trustees held a meeting. Fifty new Pilgrim Hymnals were ordered for the church and congregation. It was voted to give the offering of Easter Sunday to the Hawaiian Board and that of Christmas Sunday to the American Missionary Association.

Union Church membership has increased almost fifty per cent since January 1st, 1910.

The Hawaiian Church congregation has been worshipping for the past few weeks in the Town Hall, because of the repairs under way on their building. This fine old edifice will be the best in Central Maui, after all is done that is contemplated. The rotten floor has been taken up and a new one laid. The old lines of the church, first established by "Father" Bailey have been unaltered. New cement steps have been built for the approach to the church, new acetylene gas chandeliers installed, the inside walls retrimmed, while the whole of the wood-work has been repainted inside and outside, and a large amount of preservative pumped into the interior framework. New pews are sadly needed to replace the worm-eaten ones that must be discarded, but no money is at present in sight, as all available funds are now exhausted in the work that had to be done on the building itself.

The county is now keeping the spacious yard of the Kaahumanu church property in excellent condition, and Kaahumanu Church is in the center of the beautiful lawn.

Miss Nora Towner, who has won so many friends throughout the Territory, has been called home to care for her invalid mother. The whole community sorely misses her. Her earnestness and wonderful ability have accomplished wonders in her department of the work in Wailuku. She got together close to \$3000 for the new swimming pool and gymnasium, and before she left she felt sure that the large dream of her four years work was about to be realized in a substantial gymnasium that would be an ornament to Wailuku, and help all classes of people to get more out of life.

Hon. H. P. Baldwin came generously to her assistance with \$1,000 for the swimming pool, which is almost finished under the excellent workmanship of Mr. W. R. Patterson, who is a valuable asset to the business and spiritual side of the Wailuku work. This pool is 50 by 25, and large enough for some really excellent work in swimming contests. Plans are practically completed for the gymnasium, which is to have a floor space 60

by 40, a large locker room, office, showers and all necessary equipment, an excellent bowling alley, and a billiard and pool room, which latter is to be over the locker room. The specifications call for a first class building, which will be a decided acquisition to the town and the island.

Miss Lucena Merriman, the new settlement worker, has arrived, and become somewhat acquainted with the conditions of the work in Wailuku. For some years connected with university life at the University of Arizona, and having special charge of young women in that institution, she comes admirably prepared for her Wailuku duties. She has also had special training in the kindergarten and a wide experience in just the kind of work that is preparatory to her wide field of service in Wailuku.

Miss Merriman has already endeared herself to the many on Maui, who have had the opportunity of meeting her. We predict a bright future for the Wailuku settlement in its many new departments under the efficient leadership of Miss Merriman.

The Maui Aid Association report for the last year has been published, and shows a wide field of activity. The report can be obtained by dropping a postal card to Box 32, Wailuku, Maui.

The excellent catechism prepared by Rev. Collins G. Burnham of Lahaina has just issued from the press of the Maui Publishing Company. The first edition of one thousand copies (500 in Hawaiian, 500 in English), will be freely and widely distributed among the island churches. This gift of so valuable a work for our Sunday schools and societies of Christian Endeavor has been made possible by the tireless efforts of Mr. Burnham in writing the English questions, and answering so simply that they will be of use to our Japanese, Chinese, Portuguese and Hawaiian-English workers. The whole of the English version is less than two thousand words, but it would be hard to find two thousand words so packed full of the best that religion contains for the growing and thinking mind of the youth. The Hawaiian edition has been worked over and over again, so that it might express in the simplest and plainest way the exact meaning of the English. We predict that the hard work that Mr. Burnham and his translators have done will reap a rich reward in winning men to the simple, beautiful Gospel of Jesus, and in bringing to the minds of our thousands of young people in our churches a clear knowledge of the truth we love, a knowledge which cannot be undermined by the strange doctrines that have previously turned so many here into the ways of error.

The first edition of Mr. Burnham's catechism is freely distributed, through the kindness of Mrs. H. P. Baldwin, who for a long time, has desired something of the sort for the education of our young people.

## THE MEMORIAL ARCH AT KAILUA.

Address at the Memorial Arch Exercises at Kailua, Sunday, June 26.

By Rev. W. B. Oleson.

"This memorial that we are here to dedicate rises on two pillars, one in memory of the first missionaries who landed here ninety years ago, the other in memory of Opukahaia, and his Christian comrades, who came hither with the missionaries. These two pillars rise and blend in this beautiful arch, which thus typifies the union of all races in the kingdom of God.

This arch is simple rather than ornate and elaborate. It is not built of costly material, nor of marble imported from some foreign land. Rather it is built out of the lava rocks among which the early missionaries and the Hawaiians of that day lived and wrought. It represents the building forces of the world, for these stones have come up from the depth in the lifting of Hawaii above the sea. It therefore typifies the work of the fathers. They have done great passion, viz., to save men from sin and to build them up in a blessed hope and joy. This arch is large and strong and solid. Generations shall come and go, but this memorial shall stand unshaken. It thus typifies the splendid purity and integrity of those pioneers of the gospel, and the thorough and substantial character of their work. They were rugged, patient, noble men and women, who laid foundations deep and solid for a Christian civilization in Hawaii. This arch has dignity and beauty, and thus fittingly typifies the worth of the men who wrought in the beginning of new Hawaii. These stones were only a few weeks ago scattered all about here. They had never interested any one. There was nothing about them to attract the eye or to cause comment. But now bound together in this imposing and symmetrical arch, they will henceforth arrest the attention of every passer-by. It was thus with those early missionaries. There was little in their work or their surroundings that aroused the admiration of men. They were men of sorrows, and acquainted with hardship, and when men saw them at their humble work there was no beauty that they should honor them. But now men are beginning to see that these men were

the profound forces under God that have steadily brought this land to this day of light and blessing in which we live.

This arch is not a useless heap of stones. Neither is it like those ancient memorials which the Hebrews raised to commemorate some event of the past. This arch looks forward as well as backward. It stands at the entrance to these grounds of this Christian church, a perpetual invitation to enter in and to commune with God. May this arch perpetuate the pressing call of the fathers, and may many in the coming years who pass beneath it into yonder house of God, likewise pass at last through the gates into the heavenly city. Finally, this arch typi-

fies the appreciation of the Hawaiian people, and their gratitude, for the work of the missionaries, and likewise their love and gratitude to Opukahaia, whose words and tears and prayers, under God, turned the eyes of Christians this way, and led to the coming of the missionaries. For the funds for the erection of this memorial have come not from the men of wealth in Hawaii, but from thousands of men and women and children in our Hawaiian churches from Kauai to Hawaii. No more impressive evidence could be given of the present day valuation by Hawaiians of the work of the missionary fathers than this solid, substantial and inviting gateway into this house of God."

## Our Young People

HENRY P. JUDD

### Some Sunday School Ideals.

A well organized and properly taught Sunday school is one of the most potent factors of the stability and spread of the Christian religion. By religion is meant the broad principles and beliefs of that religion which purifies and elevates the moral, social and spiritual nature of the human race, by impressing the Bible truth? The nature, being and attributes of have clear conceptions of the source from which all blessings come. What truths? The nature, being and attributes of God, the Atonement of Christ, the Resurrection, the new man in Christ and other chief doctrines of the Christian religion. These are some of the truths that should and can be taught in the Sunday schools. Impress these truths upon the minds and hearts of the young people, and it will be a comfort and support to them all through the days of their lives. They will then be prepared to go out in the world, stalwart Christians and citizens worthy of the name.

The children are the hope of the Church and the State in the ages to come. As they are trained now, so will they be in the future. There is no better place for the accomplishment of this great work than in the Sunday school. Nearly every man who has risen in the world and become successful and great was, in his younger days, a Sunday school pupil.

### Mr. Merritt's Proposed Visit.

Word has reached the editor of this page that a plan is being considered whereby the Rev. Wm. C. Merritt, secretary of the International Sunday School Association for the Northwest

with headquarters at Tacoma, Wash., will visit these islands the latter part of this year or in the early part of 1911. The plan has not yet been definitely decided, but it is probable that we shall have the pleasure of hearing Mr. Merritt speak to many gatherings of Sunday day school workers on the various islands. The object of his visit is to encourage the Sunday school work and give us valuable suggestions and inspiration.

As Mr. Merritt was president of Oahu College from 1883 to 1890, he is no stranger in the islands, and many kamaainas will remember him and surely give him a cordial welcome to these shores from which he has been absent twenty years.

### The Departmental Works.

Organized work among the schools of Hawaii nei has been attempted, and has proved a partial success in many places. On the whole, however, it would appear that the work is not progressing rapidly, and in some instances has actually retrograded. There are several reasons for this state of affairs, the chief one being, according to many, the barrier of language and the mixture of the races. The Hawaiian Sunday School Association is made up of schools connected with the churches of the Hawaiian Evangelical Association and in its annual gatherings the language spoken is Hawaiian, though interpretations are the general rule. Another cause for the slow growth of organized work is the lack of interest on the part of many church members in the county and territorial work. It is difficult to win their services in the general work of the Association.



As conducted at present many of the methods are out of date and need reformation. The six departments—Primary, adult, teacher training, home, temperance and missionary, are not well organized on all the islands, and very little is being done in some of these departments among the Hawaiian-speaking schools. The reasons for this are not hard to see. There is little in the line of literature for the schools conducted in Hawaiian and there is no way for some of the heads of departments to spread abroad their ideas among the people of all races here. Moreover, the chairmen of the work cannot accomplish much unless they secure sub-chairmen for the different islands. The efficiency of department work depends upon the faithfulness of the island leaders and district workers. In spite of all the barriers, progress is being made along the lines of approved Sunday school work. Many schools are doing splendidly. The weakness of the work is in its failure to provide proper support for the weaker schools, not financial but personal visitation and letters of encouragement and literature of the right kind and helpful county institutes at the time of the semi-annual church gatherings. It is true that the teacher training department is deriving support from the various island schools or institutes for ministers. If the ministers who are being instructed in new methods of work and improved systems of study, will only gather about them their teachers and give them the benefit of their new ideas and knowledge, then the problem will be solved, at least partially. The greatest work that the ministers may do in some places is in training their teachers and leading classes of young people to become teachers and workers.

The home department is going forward in many localities, Oahu and Maui being perhaps in the front rank. The primary department is not well organized, neither are the adult, temperance and missionary. These last two subjects are usually presented adequately in the church services which are generally attended by the majority of the school pupils. During the recent campaign preceding the plebiscite, the subject of temperance was a very live one before the schools. A great deal of educational work in this subject has been done this year in Hawaii nei. The subject of missions is not presented very strongly in some schools, although an appeal is made for funds for work abroad, on the mainland and in the islands. It is in instruction and information in mission work among the peoples of foreign lands that we are weak. Can we not do something to arouse enthusiasm on this subject in our

island schools? We should pray more for missions in our prayers before the pupils, we should present the subject of mission work definitely, giving specific information that will interest the pupils, we should have missionary books in our school libraries, and encourage gifts to mission work abroad at home.

The adult department has some problems peculiar to these islands, and the systems that prevail in other lands may not be worked here. Among the Hawaiians there are adult classes, many of whom are doing excellent work. There is little organized work such as is being urged upon us constantly by the officials of the International Association.

There is a future for organized work along all the lines of the mainland work, but it will take much time and patience to put into operation the features that are desirable.

### A Sunday School Rally.

On Sunday afternoon, July 24, there was a large parade and rally of the Sunday schools of Central Maui and parts of East and West Maui. Special trains brought the schools of Makawao, Pauwela, Paia, Spreckelsville, Puunene and Kahului to Wailuku, where they were met by a great gathering of the schools of Waikapu, Waihee and Wailuku. After the line of parade had been formed and banners given out to the paraders, the county band started a march, and the procession made its way to the green in front of the town hall. Here speeches were made by Messrs. Baldwin, White, Turner and Kalua, and rousing temperance songs were sung. It was a most successful affair, and gave evidence of the interest taken by the Sunday schools of Maui in the plebiscite. There were over five hundred in line and nearly a thousand at the rally.

### JOINT RESOLUTION.

To authorize the appointment of a commission in relation to universal peace:

(House Joint Resolution 223 was favorably reported in behalf of the committee by Mr. Bennett on June 4th, and passed June 20, 1910.)

Resolved, by the Senate and House of Representatives of the United States of America in Congress assembled, that a commission of five members be appointed by the President of the United States to consider the expediency of utilizing

existing international agencies for the purpose of limiting the armaments of the nations of the world by international agreement, and of constituting the combined navies of the world an international force for the preservation of universal peace, and to consider and report upon any other means to diminish the expenditures of government for military purposes and to lessen the probabilities of war,

### THE FEDERATION OF THE WORLD.

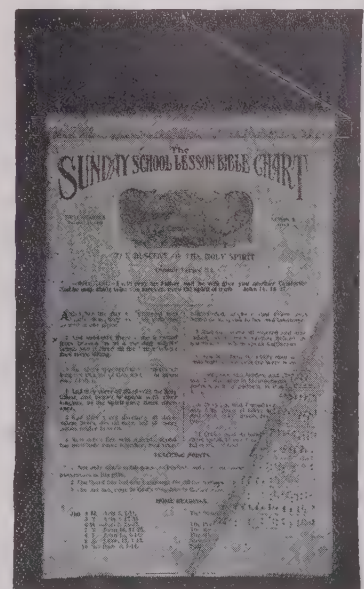
HAMILTON HOLT,

Managing Editor the Independent.

The foreign relations committee has just reported back favorably to the House of Representatives a bill bearing the name of Congressman Bennett of New York, providing for the appointment of a commission "to consider the expediency of utilizing existing international agencies for the purpose of limiting the armaments of the nations of the world by international agreement, and

## "Where is the Sunday School Lesson?"

You can have it right in front of you, on the wall



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of constituting the combined navies of the world an international force for the preservation of universal peace." This bill is a ways and means measure to bring about a world federation, limited to the maintenance of peace, so that our recommendations to the Third Hague Conference of 1915 may be well considered and far-reaching. It is indorsed by the New York Peace Society, the International School of Peace of Boston, and the New England Arbitration and Peace Congress held at Hartford, Conn., on May 11. If passed it will be the first time in history that a government has officially recognized that the true philosophy of the peace movement requires world federation as a prerequisite for universal peace.

In his famous essay *Perpetual Peace* published in 1795, Emanuel Kant declared that we can never have universal peace until the world is politically organized, and it will never be possible to organize the world politically until the majority of the nations have a representative form of government. At last all the peoples of the world have achieved in some measure representative government. Russia has its Duma; China has announced that shortly it will promulgate a constitution, while Turkey and Persia have each just gone through the throes of revolution and emerged with a vigorous parliament. If Kant's philosophy is sound, therefore, the world is at last ready for world organization and universal peace.

The only two powers that ever have or ever can govern human beings are force and reason—war and law. If we do not have the one we must have the other. The problem before the world is how to decrease the area of war and increase the area of law until war vanishes and law envelopes the world. At the present moment the world is organized into fifty-nine nations claiming independence and within their territories—nominally at least—organization, law and peace prevail. We have already learned to substitute law for war in cities and states, and even up to the fifty-nine nations; but in that international realm over and above each nation in which each nation is equally sovereign, the only way at the present moment for a nation to secure its rights is by the use of force.

Force, therefore, or war, as it is called when exerted by a nation against another nation, is at present the only legal and final method of settling international differences. In other words the nations are in that stage of civilization today where without a qualm they claim the right to settle their disputes in a manner they would put their own subjects to death for imitating. The peace movement, therefore, is nothing but the process of substituting law for war.

But how can we best create law in the international realm. Certainly not by the cumbrous methods of the present. Today there is no such thing as a code of international law which is binding on the nations. What passes under the name of international law is simply a series of arguments, maxims, precedents and opinions. It is the work, not of legislators, but of scholars. The nations are at perfect liberty to accept it or reject it as they wish. Before we can have a real international law we must have behind it some conscious political organization to give it sanction and validity, and that implies a federation of the world.

The history of international law presents striking analogies to the history of private law. Likewise, the history of the organization of the "United Nations," which is to give sanction to international law, will correspond to the history of the organization of the thirteen American colonies into the United States, therefore, furnishes the model for the United Nations. The Declaration of Independence foreshadows the declaration of interdependence.

The beginnings of world organization, however, have already taken place. In the Hague Court and the recurring Hague Conferences we see the germs of the international court and the parliament of man. The problem is how to develop these so that they will become the judicial and legislative departments of a powerful world constitution, just as our Articles of Confederation and Continental Congress developed into the present United States Constitution, which a century of storm and stress has not broken, and which still serves as a model to all the republics of the earth.

A careful study of existing arbitration treaties and of the work of the first and

second Hague Conferences shows that our international law is at the same stage of development as private law of about the tenth century, while the organization of the "United Nations" has reached the same stage of progress that our thirteen states did before the Constitutional Convention of 1787.

The problem, therefore, before the world is to perfect the Hague Courts and Conferences so that finally, if it be deemed necessary, we may even add a world executive and thus create the united nations in the very image of the United States.

The peace advocates from Penn and Kant and Hugo and Burritt down to Hale and Bartholdt and Carnegie have long realized that world federation is the key to peace and disarmament. Even Mr. Roosevelt in his remarkable Nobel peace address the other day at Christiania goes so far as to urge a "league of peace," to abolish war, paradoxically, by force, if necessary. The governments themselves, however, have not yet officially recognized that world organization is the goal of international effort, though they have unconsciously and inevitably been driven much faster and farther along this path than they realize. The passage of the Bennet bill, however, will remedy this. The creation of a world federation commission would guarantee to our own people as well as to the peoples of the world that the United States is in earnest and ready to take the lead in the only practical and promising method of obtaining international peace.

It seems the destiny of the United States to lead in the peace movement. The United States is the world in miniature. It is a demonstration that all the races of the world can live in peace under one government and its chief value to civilization is a demonstration of what this form of government is. We have settled more disputes by arbitration than any other nation. In all history no men have done more to spread the gospel of peace than the two Pennsylvanians, William Penn and Benjamin Franklin. David Low Dodge of New York in 1815 founded the first peace society of the world. Two generations ago Elihu Burritt and a dozen others in New York and New England went up and down this country, and even over to Europe, urging



and prophesying the formation of an international court which Burritt declared when it came into existence "would constitute the highest court of appeals this side the bar of eternal justice." Coming down to more recent times it is probably a fact that the late Frederick W. Holls of New York had more to do with the establishment of the Hague Court than anyone else, while Mr. Carnegie has given it a palace in which it shall hereafter sit. The United States took the first case to the Hague Court that ever came before it, and the American minister at Venezuela sent the second case there, which brought all the great powers before its bar and established it in the estimation of civilization. Mr. Bartholdt was the first man who ever stood up in a national parliament and suggested turning the Hague Conferences into a real international parliament. Elihu Root planned the idea of having the Second Hague Conference create a world court modelled on the United States Supreme Court, and now Secretary Knox has announced its early establishment. President Roosevelt's Christiania address is nothing else than a

plea for the federation of the world. Not since the "Great Design" of Henry IV. of France proposed in 1602, has one who has represented a great people ever promulgated so comprehensive a plan for universal peace. Mr. Taft says that if the Bennet bill becomes a law he will appoint Theodore Roosevelt as chairman of the commission. Does not the last sentence of Mr. Roosevelt's address indicate that he would feel compelled to accept the honor? He says: "But the ruler or statesman who should bring about such a combination (league of peace) would have earned his place in history for all time and his title to the gratitude of all mankind."

If the world federation commission is appointed by the United States government with Theodore Roosevelt as chairman, can anyone believe that the day will

not be brought measurably nearer, when as Victor Hugo prophesied in 1849, "the only battlefield will be the market opening to commerce and the human mind opening to new ideas?"

### THE LATE UNPLEASANTNESS.

By Collins G. Burnham.

Said Teddie to him of the Vatican,  
I would much like to see you if I can.  
The Vatican said, 'Twill be very nice,  
If you do not do as did Mr. Ex-Vice.

Said Teddie to him of the Vatican,  
If you put it so, my coming you ban;  
But, Holy Father, just think of it twice,  
Forgive and forget the worthy Ex-Vice.

The Vatican said, it cannot so be  
For he fellowshiped the bold Methody,  
And to be received by the Head of the  
Church.

Such folk, dear sir, you must leave in  
the lurch.

So Teddie and him of the Vatican  
Missed seeing each other as man and  
man.

But what think you, would it not have  
been nice

Had they not mentioned the worthy Ex-  
Vice.

### RESPONSIBLE

For those Japanese Servants?

More than we think, perhaps. Let them  
read a Christian paper in their own  
tongue. It is **THE TOMO**. 50c. a year.

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This is the idea of "THE CONDITIONAL GIFT PLAN" Your money,—property, or whatever can be converted into money,—pays you a good, steady income during your life and goes on working for you and for humanity after you are gone.

So you "make friends (by) the mammon of unrighteousness,"

So also, you "lay up for yourself treasures, etc."

This is no can't. It is Christian stewardship and sound business sense combined.

The Finance Committee makes you an offer of one whole per cent better than before. You can hardly invest much better elsewhere and

the amount you invest with the Hawaiian Board in your life time will not be  
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BOARD OF THE HAWAIIAN EVANGELICAL ASSOCIATION.

## EVENTS.

July 1—Col. Sam Norris gives his 180,000 acre ranch on Hawaii to Chas. G. Macomber.—Waseda baseball team arrives from Japan.

July 2—Commerce, tonnage and trade of Honolulu for the year ending June 30th, \$71,275,000.

July 4—Secretary of War Dickenson entertained in Honolulu. Visits all the U. S. fortifications.—Two new ships planned for Pacific Mail Steamship line—Admiral Geo. C. Beckley, a descendant of the Kamehamehas, dies in San Francisco.

July 5.—Yanagi confesses an attempt to murder other Japanese in Manoa valley.—Summer school opens, 200 teachers present.

July 6—Foundations for fourteen inch coast defense guns reported finished at Fort De Russey. At Fort Armstrong (named after General Armstrong, of the Hawaiian Islands), foundations finished for 12-inch guns.

July 7—Joseph Leal, former chief of detectives, and others fined for gambling at the Arlington Hotel.—\$500,000 cargo reported destroyed by fire of twenty days in the steamer Alaskan at San Diego, Cal.

July 8—Three little Japanese children crowded from railroad bridge at Wahiawa and all drowned.

July 9—Kakaako children of Mr. Rider's mission have a great feast celebrating the removal of the last saloon from their district.—A disgraceful prize fight, with rioting and betting, at Aloha Park.

July 13—The governors of Maine, North Dakota, North Carolina, and Mississippi, all prohibition states, write to Hawaii showing benefits of prohibition.—The Rapid Transit system begins large improvements.

July 14—"Fall of the Bastile" celebrated by the French in Honolulu, French battleship Montcalm arriving in time for celebration.—Kuhio writes a letter favoring "cutting out liquor," but fails to be on hand to "assist."

July 15—Col. Chas. Miles, in charge of Salvation Army Pacific work, arrived in Honolulu.—Marine Railway sold to the Island Steam Navigation Company.

July 16—Punahou baseball club win game from the Japanese Waseda University Club, 1 to 0, in 17 innings.

July 18.—Prof. and Mrs. W. D. Alexander celebrated their golden wedding.

July 19—Snakes from Australia for exhibition, killed according to Hawaiian law keeping all snakes out of the islands.

July 20—Enthusiastic prohibition meetings.

21—Palama Settlement incorporated.

July 22—Paia Plantation store burned.—Prohibitionists enthusiastic.

24—Monster prohibition rally, Aala Park.—Yacht Hawaii wins race from San Francisco.

July 26—Prohibition for Hawaii defeated 3 to 1.

## MARRIED.

Judd—Luquiens.—In New Haven, Conn., June 11, 1910, Charles Sheldon Judd of Honolulu to Miss Louise Luquiens.

Cunha—Williams.—In Honolulu, July 2, 1910, A. R. Cunha to Miss May Williams.

Williams—Kalei.—At Haiku, Maui, July 2, James A. Williams and Miss Daisy Kalei.

Burchard—Smith.—In Honolulu, July 6, by the Rev. J. T. Jones, Daniel W. Buchard and Miss Nellie G. Smith.

Hunn—McCormick.—At Kawaiahao Seminary, July 7, by the Rev. A. A. Ebersole, Chester A. Hunn and Miss J. S. McCormick.

Pasco—White.—In Honolulu, July 14, by the Rev. H. H. Parker, J. H. Pasco and Elizabeth A. White.

Beerman—Von Berg.—In Honolulu, July 14, by the Rev. F. N. White, Henry Beerman, Jr., and Miss Frieda Von Berg.

Houston—Watson.—In Honolulu, July 16, by the Rev. J. W. Wadman, Lieut. Commander Victor Huston and Mrs. P. B. Watson.

Robinson—Hough.—In Honolulu, July 16, by the Rev. A. A. Ebersole, R. W. Robinson and Miss Bertha D. Hough.

Tracy—Oss.—In Honolulu, July 18, by the Rev. A. A. Ebersole, Clifton Tracy and Miss Thora O. Oss.

## DEATHS.

In Honolulu, July 2, Alexander Young, aged 78 years.

In San Francisco, July 4, George C. Beckley, aged 61 years, descendant of the Kamehamehas.

At Schofield Barracks, July 5—Lieut. Paul A. Adams, U. S. Surgeon.

In Hilo, July 5, Hon. Rufus A. Lyman, of the old missionary Lyman family, prominent in church and state for many years.

On Molokai, July 5, Otto S. Meyer, accidentally shot while hunting; aged 16 years.

In Honolulu, July 8, Joseph R. Spencer, for many years resident of Hilo, aged 80 years.

In Honolulu, July 9, Captain H. Brooks Smith, an English tourist stopping at Seaside hotel.

In San Francisco, July 15—Wray Taylor, for many years organist and newspaper reporter in Honolulu.

In Honolulu, July 25, of heart disease, Charles W. Booth.

On Midway Island, July 25, P. V. Tinker, cable operator, from injuries received while diving.

LIFE ANNUITY  
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(Continued from page 5)

ple who already own one or similar bonds.

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Ninth, trouble and worry over finances eliminated.

Tenth, the assurance that the principal will be used in some good channel after the death of the annuitant.

Eleventh, the full enjoyment of knowing that your wishes will be carried out after your decease.

Twelfth, the satisfaction that comes to a person who knows he has tried to help others and by so doing has obeyed the command, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

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How hard the battle goes, the day how long,

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# The Friend

Vol. LXVIII.

SEPTEMBER, 1910.

No. 9



**The righteous  
shall hold on his way,  
and he that hath  
clean hands  
shall be  
stronger and stronger.**

—Job 17 : 9.



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We have one, and have sent for a number more.

## Hawaiian Board Book Rooms.



# The Friend.

OLDEST NEWSPAPER WEST OF THE ROCKIES.

Vol. LXVIII.

HONOLULU, H. T., SEPTEMBER, 1910.

No. 9

## TREASURER'S STATEMENT.

From July 21 to August 20, 1910.

### RECEIPTS

|                                |                   |
|--------------------------------|-------------------|
| A. B. C. F. M. ....            | \$ 140.00         |
| Alexander Settlement .....     | 200.00            |
| A. M. A. ....                  | 4.25              |
| Bush Place .....               | 154.00            |
| Chinese Work .....             | 112.40            |
| Friend .....                   | 15.85             |
| Hoaloha .....                  | 83.65             |
| Invested Funds .....           | 971.33            |
| Japanese Work .....            | 127.80            |
| Kalihi Settlement .....        | 191.35            |
| Kauai General Fund .....       | 403.00            |
| Kawaiahao Seminary .....       | 52.80             |
| Maunaolu Seminary .....        | 8.40              |
| Maui General Fund .....        | 100.00            |
| Mills Institute .....          | 34.80             |
| Ministerial Relief .....       | 166.75            |
| Oahu General Fund .....        | 290.55            |
| Office Expense .....           | 27.00             |
| Palama Milk .....              | 8.40              |
| Palama Settlement .....        | 50.00             |
| Preachers' Training Fund ..... | 17.40             |
| Tomo .....                     | 2.10              |
|                                | <b>\$3,161.83</b> |

### EXPENDITURES.

|                                |                    |
|--------------------------------|--------------------|
| A. B. C. F. M. ....            | \$ 5,284.20        |
| Alexander Settlement .....     | 225.00             |
| Bush Place .....               | 65.25              |
| Central Kona Settlement .....  | 25.00              |
| Chinese Work .....             | \$ 88.00           |
| Salaries .....                 | 628.50             |
|                                | <b>716.50</b>      |
| Eng. and Port. Work ....       | \$ 31.50           |
| Salaries .....                 | 771.50             |
|                                | <b>803.00</b>      |
| Friend .....                   | 99.85              |
| General Fund Incid .....       | 82.00              |
| Salaries .....                 | 541.00             |
| Hawaii General Fund .....      | 3.75               |
| Hawaiian Work .....            | \$ 11.75           |
| Salaries .....                 | 516.15             |
|                                | <b>527.90</b>      |
| Hoaloha .....                  | 64.45              |
| Invested Funds .....           | 20.35              |
| Japanese Work .....            | \$359.80           |
| Salaries .....                 | 640.85             |
|                                | <b>1,000.65</b>    |
| Kalihi Settlement .....        | 253.24             |
| Kawaiahao Seminary .....       | 197.60             |
| Palama Settlement .....        | 167.00             |
| Tomo .....                     | 33.00              |
| Waiakea Settlement .....       | 75.00              |
|                                | <b>\$10,184.74</b> |
| Excess of Expenditure over Re- |                    |
| ceipts .....                   | 7,022.91           |
| Balance at the bank .....      | 2,352.05           |
|                                | <b>T. R.</b>       |

In the old days of college rushes, the most spectacular as well as the most risky was that when class met class in huge triangles of human weight, apex to apex.

It was an honor to be chosen for the point of contact. The boldest and brawn-iest usually got the job, and bore the brunt and most of the bruises too.

When the liquor interests and the prohibitionists clashed in the plebiscite rush, we had our best and brainiest at the apex all right, but it verily looked as though the enemy did most of the planning of our formation with a view to mangling our front. The Bulletin, the "paid agitator" of the liquor people, may have been said to have done a good stroke of strategy for its client when it kept ringing the changes on "Wooleyism" as the mainspring of the movement against the saloons. To make the people believe that the fight against liquor was purely the result of a "butt in" on the part of an outsider, seemed to be a puerile and impossible task. We are not sure altogether whether a paper of the low morale of the Bulletin really succeeded in accomplishing this or whether it but voiced the sentiment of many who wanted to believe it. It was clear enough that many whose financial interests suggested that they find a "scapegoat" gladly hailed a chance to put the odium on the back of the malahini for the violation of what they were pleased to call their "consciences." So John G. Woolley, after thirty years of big battle over large areas with at least plenty of fresh air, appeared to be presenting the spectacle of standing at bay in the nation's backyard ("cow-pen" the Advertiser would call it) both ears and nostrils affronted by the little local emanations. To be sure, it will not hurt him, but we are sorry that it had to be. Hail to the chief. T. R.

### New New York.

In seven years, it is sometimes said, a growing body undergoes a complete change. That New York belongs to that class is apparent to one who has been away from it a little while. Having noted the changes as reported in the papers one imagines he is prepared to see them without surprise, but let him not deceive himself, the man who has been away will be surprised when he sees the things of which he has only read and heard.

There are two classes of persons who are not permitted to read this article. First, those who are such ardent admirers of New York that they can see no fault in it; for herein appear certain aspersions upon the city, although it is to me the most homelike and beloved of all the cities of the world. Second, no one may read this who has not been away from New York for at least seven years, for he will only say, "I knew all that before." No! this is written only for those who can claim some remote relationship to Rip Van Winkle, and can appreciate the experience of waking up in a familiar place, and finding its familiarity gone.

### Without Form and Void.

The Grand Central Station is the first surprise. Even children can remember the short time ago when men said "It is too small," and forthwith enlarged and beautified it, and garnished it with art; but that splendid station has had to give place again to a new and mammoth structure. Into, or rather towards this structure our train makes its way; the conductor calls out "Grand Central Station," and we look out on a vast expanse of excavations, which make us think of the ruins of Pompeii, and involuntarily inquire, "Isn't the train going in any further?" at which the conductor smiles, and the passengers begin their pilgrimages of several minutes to reach the exit from the station.

The amused expression on the face of the initiated causes a momentary embarrassment, but this is soon dispelled when we see the crowds of people rushing to and fro in the station, trying to find out where they are "at," while outside, and even up against the station are scores of people asking "Where under the sun is the dumb thing anyhow, and how do you get into it?"

Yes, even New Yorkers around Grand Central Station act like mildly mad men, or like a hill of ants that has been stirred up with a stick.

### Out of Chaos Comes Creation.

Surprise No. 2 is the splendid underground transportation service. Seven years ago there were evidences of a promised subway, but a strike was on, and

A or ab, abs, absque, de,  
Coram, palam, cum, ex, e,  
Sine, tenus, pro and prae.

"No matter what laws may be made to cripple the beverages industries of our present time, They cannot and will not be observed by those managing these industries."



## Range Lights

By JOHN G. WOOLLEY, LL. D.

### Popular Prohibition.

When the dog days thin the blood, and the Kona breeze makes thinking a drudgery, we take a trip to the mainland. Why not let our minds go voyaging to shake out the dead air of an ill-smelling plebiscite?

To date nine states have made the liquor business an outlaw. Ten states are now in the midst of campaigns for state-wide prohibition. News of the eleventh has just come. Texas, that would cut up into forty-five Hawaiis, has had a plebiscite, and an emphatic majority of her four millions has directed the legislature to present a prohibition bill for the whole great state. Good news comes, too, of better enforcement in the difficult areas, and the howls of the liquor dealers that "prohibition does not prohibit" furnish eloquent corroboration. The only time when they can be believed is when they lie.

At last the time has come when a speech against the liquor business can begin with a strong, high note of cheer.

Not that the deep, dark pathos and outrage of the thing have greatly diminished, but because the apathy, the ignorance, the subserviency of decent citizens is disappearing like the valley mists at sunrise; and the sparse and sorrowful militia of former days has grown to an enthusiastic army of invasion, keen and fit for war to the finish.

To those of us who bore the heat and burden of the movement in the lean, gray years, this day has seemed a long time on the way.

When Doctor Billy Clark convened the first temperance society of modern times, in Saratoga County, New York, he did not dream of anything so extravagant as a campaign to stop the trade, that lawfully, respectably, and as a matter of course held out the cup that curses while it cheers, to all ranks and conditions of society. Even the expectation of a little human salvage in his own neighborhood seemed fantastical.

That was in 1808.

It was a forlorn hope of all but ruined men that formed the Washingtonian Society in the forties. And in the fifties when that movement burst into a flame of righteously indignant legislation, that would have swept the liquor business from the map of trade, the earthquake of civil war came and engulfed it in a tidal wave of blood and beer and bossism.

That was in the sixties.

How vividly we can still recall the sound of tears in Frances Willard's voice when, like a glorified Peter the Hermit, she went sweeping from state to state, half angel, half nemesis, pleading, arraigning, inspiring.

That was in the seventies

The Prohibition Party, with set, sad countenance, did a great work greatly. It broke a new way for liberty of conscience, out of the partizan wilderness, to the polls.

If there is any human activity in civil or moral engineering entitled to be called fundamental and eternal, it is that of casting up highways for the people. The Roman Empire has been dead for centuries; but Roman roads still stretch their brawny arms in full, beneficent efficiency, untouched by age; for kings may come and dynasties may go, but roads rule on forever.

A road is an atonement laid in economics. The spirit of God is the togetherness of men, in the name of progress—"two or three," or a billion. It was no accident that Jesus never said, "I am the man," but "I am the way."

The Prohibition Party was the bridge builder of the great reform, a rough mechanic, but its work abides and will abide. It fixed the hated word "prohibition" in political language and put its haughty rival "personal liberty" in permanent contempt. It drove the tough, straight-grained and pointed tree trunks of knowledge, conscience and conviction into the shifting sands of party politics, down to the hardpan. Its persuasions fell like blows, vexing and spattering the Christian voters camping supinely by the party streams, until for very shame, they stood erect at attention, caught the key and rhythm of the pile-driver, enlisted in the ragged regiments, crossed the rubicon of Christian independence, and threw their party badges in the stream. So that tonight we stand within the gates of victory.

But that means only that we have got a chance to fight. This is the net achievement of a hundred years, that we have made the enemy come out from his distilleries and breweries, his warehouses and saloons, his clubs and speakeasies, his drug stores and canteens, his gambling houses and brothels, into the open and into battle form.

And this is why we cheer as we go forward; not because the fight is finished, but because after a baffling century of

challenging and skirmishing, it has begun.

### Voices of the Future.

But our present cheers must not conceal the voices of the future. We shall have hot work, from now on. Villainy takes naturally to strategy; cruelty dies hard. This coward driven farther and farther into a corner will fight like hell. That is to say, will strangle with the brimstone fumes of slander, will trap and torture with the flying cavalry of lies.

Yet we do well to cheer, in celebration of the simplified conditions of the conflict. After all the carking years of tricks and bribes and crimes, the liquor trade, hemmed in by mountains of public sentiment and rivers of popular knowledge, takes up the gage of battle and with grim and dreadful impudence, proposes a "campaign of education."

This itself is victory, and the beginning of the end. And if democracy is not a failure our complete triumph is in sight.

All the signs are auspicious. In the first place, a fine new spirit runs through our own ranks. The critical attitude among ourselves is dying out. It was excusable and inevitable in the boom days of mere agitation, and did little harm.

Looking back, we see abundant justification, and even abundant credit, for us all. Every move, however rashly made, was well worth while. Every rivalry promoted zeal and sharpened the focus of the public mind.

But looking forward, we see that divisions would be hurtful. Cooperation is the keynote for the future. The right hand of fellowship among ourselves is the best weapon we can raise against the enemy.

Shaking hands is good training for the grip and heart muscles, and these are what we shall use mostly. We have to get our ballots, the white fingers of our citizenship, to the throat of the liquor traffic and squeeze its accursed gullet till it quits forever.

There must, of course, be a few cavers where so many are engaged. They are hard to understand. They are impossible to reconcile. They remind one of the baby that was crying bitterly. When a tender-hearted passer asked the boy in charge of the infant "Why does the baby cry?" the boy answered resignedly, "Oh, I don't know what makes him cry! He is all the time crying; I never saw anybody look on the dark side like he does."

But we who compose the great working body of the movement ought to adopt as a great working commandment, "Thou shalt not cheapen a comrade."

In the second place, we have learned

slowly and reluctantly, but surely, that economics is the basis of public morality: clothes, shelter, food, efficiency, diversion, justice, man to man. Moral muscles and religious nerves that do not play on these produce mere political hysteria. The present turn of the tide of battle came when the Blucher of "big business" brought its burly reinforcements into action.

And now we are as willing as we are able to meet the economic argument where it is, without any show of condescension or superior virtue.

The economic argument is on the ground, on the counter, on the bench, on the desk, in service, not in services. The organized liquor trade is base and crooked to the core; but many a citizen who knows that, is yet honestly persuaded that the license system, poor as it is, is all the prohibition that is practicable at present. Such men are not to be belittled, or preached at. They must be met and taken into camp with facts.

In the third place, the height and the length of our endeavor, no longer blind us to the breadth of it. The variations of local sentiment and local symptoms have come to be recognized as clearly, and taken as seriously as the great central purpose. County man-ship is seen to be as worthy in its way, as statesmanship. The doctrine of the parable looms large in reason and experience, as well as authority, that the faithful over a few things is in the true line of honorable service and promotion.

It is a pity that the charge may yet be heard, sometimes, that local option is immoral. For one thing, the statement is rank nonsense—unless democracy is immoral; and for another thing, some of the best work in the world is of the masonry of honest mistakes corrected; and the sure correction of the weaknesses of local option is state and national prohibition.

The John Brown days are past and gone. This is the Lincoln period of our reform, and Lincoln's charity should pervade it.

In the fourth place, the ugly old phrase "whiskey party" has gone to the scrap-heap. There is a whiskey party, but it has no relation to the political parties save that of a highwayman to the stage-coach to hold them up and rob them. The political parties are very disappointing, mixed and human, but they are fundamentally and practically patriotic. Human weakness and selfishness abound in them, but strength and loyalty much more abound.

Party lines are fading out, in the light of the new national morality, and we have outgrown the folly of wounding men to win them.

In the fifth place, the lampooning of Congress is going out of fashion. It is high time. To keep it up would be to advertise our ignorance, or malice, as well as to obstruct our progress. Congressional action is absolutely necessary in aid and recognition of the police power of the states. The Department of Internal Revenue and the regulations of inter-state commerce are in effect the two most powerful friends of the organized treason to everything from the cradle to the flag. To bring them to our side, or shame them into standing up for fair play, is the most important work we have on hand.

Meanwhile Congress has become friendly toward our work. Any reasonable statute in aid of state or local prohibition will pass the Senate and the House, by a broadly and splendidly non-partisan majority, once it can be got on the floor for passage. The peril to such bills is in committee, where minorities may be powerful for delay. I speak from personal and recent knowledge when I say that we can look to Washington with confidence, if only we are sane enough and just enough to be patient with the slow turning of the great federal millstones that have to work on such enormous crops of public sentiment and grind the grist so fine.

Finally, we realize better, a fact self-evident, but often overlooked by reformers, that we can go no faster than the people. They are interested in many things, and different groups place the accent of precedence differently. The liquor problem has no warrant to demand the right of way and a clear track. It must simply take its place with the rest and put its trained and mighty shoulder to the wheel of general progress.

One still hears, now and then, that we must have "prohibition with a party behind it." That, I think, is precisely what we must not have. Parties, while not unrighteous, are the weakest engines of righteousness. They run by weathercock power. Their cardinal doctrine is "Thou shalt follow the multitude to do whatever will round it up in the party corral." Their message to their young men is: "My son, if enough sinners entice thee, consent and be quick about it."

Minority parties are exceptions. But when they come to majority the Delilah of dalliance with power crops their hair.

What we need and all we need is prohibition with the people behind it.

### The Outlook.

This, I think, is the rationale of the present situation. We have won our fight to get our question to the people. The liquor trade has lost its fight to

keep it away from the people. The party boss, our enemy and the liquor dealers' friend, has been Jonah'd overboard by the crew of the ship of state, and no political whale appears to have the stomach for a prophet of that flavor. The party constituencies are running together upon issues of vital morality. Government of the people, by the people, and for the people, has begun to arrive.

In the present forward movement we have every advantage of equipment. The breath of victory is in our nostrils. The truth of history is with us. The voice of science is heard in our camp. The sanctions of religion gird us to battle. The press corroborates our message. The daily walk and conversation of the business world is toward us. The license system is itself a plea of "guilty," both on the part of the trade and the people.

In the past, until the advent of the Anti-Saloon League, we scorned the critical study of "methods." Our work was not education but appeal. "Stand up and be counted for the good you know and have published" was what we said and all we said. Drunkards and drunkenness were the self-evident proofs we offered, and our whole demand was made upon the Christian voter.

We won that fight, and that brought us to the present point of departure.

But let no man fool himself with the thought that we have whipped the liquor traffic. I know the splendid gains that we have made, and to my own heart I boast about them. But I know also, all too well, that relatively we have made little difference in the volume of the liquor business.

I recall how General Braddock, able, brave, proud of his country, loyal to his King, marched with his little army into the Western wilderness against the French and Indians at Fort Duquesne. The Indians met him first. From every British point of view they were contemptible. He could have wiped them out before breakfast if he could have laid hands on them. They were there but he scarcely caught sight of them. In one respect they were anything but contemptible—tenacity and singleness of purpose. They cared nothing about honor. They cared nothing about military form. But they knew the value of their hunting ground, and they were there to save it. They were not too proud to crawl like snakes in the grass. They dodged from tree to tree. They ran like hares.

But they shot straight. They staid by the stuff. And General Braddock got into history as the author of "Braddock's defeat."

Our enemy is like that. But we are not like that. The advance guard of the liquor trade are moral, industrial and



political savages. They are out for pelts and scalps and subsistence. They sneak, they crawl, they burrow, they murder while they run. They torture the captured, they rob the dead.

But ours, if not better soldiers than our kinsmen at Fort Duquesne, knew their enemy better. Baffled and checked by treachery, they kept right on. Shot in the back they fell forward, and we stepped over them, and sounded the advance, until by sheer devotion we have torn the blanket Indians of the liquor trade from their cover. And now, at last, they form in the open under the walls of their twin citadels, the brewery and the distillery, where the sleek and epauletted field marshals of the business are in council and command.

And now these strategists of hops and malt and mash have set up a bureau of fake statistics and ordered "a campaign of education." It is a paltry battle for real fighting men, but we must accept it.



### So, Then, Forward!

So, then, at last and finally, we face the issue and the enemy, and the ancient, eternal general orders for righteousness run along the line, "Say unto the children of Israel that they go forward."

Prohibitionists in Bands of Hope and Loyal Legions, with gentle insistence getting little boys and girls to sign the pledge of total abstinence. Go forward!

Prohibitionists in Rescue Missions, throwing the life-line to half-dead derelicts of the saloon, Go forward!

Prohibitionists in the Women's Christian Temperance Union "doing everything" to save and build up womanhood, Go forward!

Prohibitionists in leagues and federations, marshaling the troops of trade and health and order against exposed positions of the enemy, Go forward!

Prohibitionists in bureaus at Washington carrying ammunition for the heavy ordinance on Capitol Hill, Go forward!

Prohibitionists in press and pulpit keeping watch over the springs of civic righteousness and justice, Go forward!

Prohibitionists at large, enlisted but voteless home-makers, bearing the arc of the covenant of democracy, Go forward!

Now, what are the branches taught in the liquor dealers' campaign of education? I shall take that up presently. What is not taught is most instructive.

Who teaches that a saloon, a brewery, a distillery, a jobbery, a blendery, is a good thing for any community?

Who teaches that the liquor seller grades up to the baker or the carpenter, in the scheme of business life?

Who teaches that it is a hardship that the saloon must pay a thousand dollars a year for the mere privilege of showing its painted harlot face upon the street?

Who teaches that it is a short-sighted business policy to forbid the sale of liquor to men below the age of twenty-one?

Who teaches that the best patron of the saloon acquires the best judgment for such buying?

Who teaches that in advertising the attractions of a community saloons should be set down with churches, schools and factories?

Not a man, drunk or sober, in all the motley multitude of teachers and pupils in the "campaign of education" was ever heard to claim one atom of virtue or of righteousness for the business.

Call up the grocery and challenge it, "What right have you to live?" "The right of being honest and useful and helpful. By so much as my merchandise goes out into the homes of the community, it is made a better place to live in."



### Tar and Feathers.

Call up the saloon: "Why should we not tar and feather you and ride you out of town upon a rail? Why should we not hang you by the neck at the edge of the city as a warning to others of your kind?" And it answers solely and finally: "My license." Year after year it shuffles to the city hall and buys a permit to live, like a dog, by virtue of the tag of bloody gold upon its neck.

Affirmatively, the liquor "campaign of education" includes about a dozen propositions. They are mere effigy epigrams printed to look like arguments:

"Prohibition is sumptuary legislation; it violates personal liberty; it hurts business; it increases taxes; it attacks vested rights; it causes 'blind pigs'; it makes men sneaks; it discriminates against the poor; it creates a demand for drugs; it is unscriptural; it does not prohibit; you cannot make men sober by law."

Where is the proof in support of these propositions? There is none. They are not set up to be proved. They are not meant to be studied, but to be swallowed holus bolus. They are mere iteration directed at weakness, prejudice and ignorance. Who are the iterators? Simply the advertising agents of the trade, garnished by a handful of unfortunate preachers who have lost their bearings.

The liquor trade's own classification of itself is with the brothel, as a necessary evil—a safety valve for lust.

But let us surprise these new educators by taking them seriously—as seriously as possible.

And first: What is a sumptuary law?

It is, or was, a law directed at the buyer, attempting to regulate his conduct, in matters of mere indifference, without any good end in view. For instance, in the reign of Edward IV. a statute was enacted prohibiting anybody "under the degree of a lord," from buying shoes having pointed toes over two inches long. The idea was to discourage habits of luxury among the common people, but it was manifestly unjust and foolish.

A prohibitory liquor law is directed at the business of selling and of maintaining a rendezvous for temptation, dissipation and disorder. It says to no man: "Thou shalt not buy or drink"—though it may, and may well, come to that. It is in the nature of a quarantine regulation, which never says: "Thou shalt not catch yellow fever," but: "Thou shalt not spread yellow fever." Incidentally a law that restrains a man from doing mischief to his neighbor restrains the neighbor's liberty to spend his own money and experiment with his own body, but that does not make it a sumptuary law.

How does prohibition violate personal liberty? Personal liberty, in this country, according to Judge Cooley, our greatest writer on constitutional questions, is simply that condition in which rights are established and protected by means of such limitations and restraints upon the action of individual members of the political society as are needed to prevent what would be injurious to other individuals, or prejudicial to the general welfare.

Absolute liberty exists only where the person possessing it is powerless to injure others with it. A shipwrecked man, alone on a raft in mid-ocean, has it, but would give the whole world to swap it for the limitations of civil liberty—the only kind of liberty worth having. In short, absolute liberty is only the obverse side of bankruptcy of opportunity.

The liquor business is injurious to everybody, including the owner. Nobody denies that. Prohibition is not tyranny, but protection, for all men, women and children.

Does prohibition hurt business? Yes, all the business that tends to ruin—brothels, gambling dens, the white slave trade, vagrancy, begging, pawning, divorcing. But it helps every business that makes for "more abundant life."

There is plenty of answers to the complaint that prohibition increases taxes. In the first place, there is no limit to the right of the people to increase taxes for the general welfare. In the second place, the people never object to increased taxes, if the money be honestly spent for the public betterment. If prohibition sometimes increases taxation, the people's ability to pay is much more increas-

ed. The tax rate does sometimes rise, when prohibition is adopted, but the rise is only temporary. The assessed valuation of property increases, industry revives, earning power improves; court, police, poor-house expenses decrease, and, after a year or two, the rate swings back to normal or below. If not, it is because increased school attendance compels new schoolhouses and teachers, or the quickening of civic pride demands better roads and public buildings, or new public works for light, water, transportation, sewers and the like.

As to the destruction of property. A liquor license is not property. It is a mere badge of incorrigible meanness and a temporary waiver of the inalienable right to protect life, liberty and happiness. Even if it were property, prohibition does not destroy it, but only declines to resurrect it when it dies; or if prohibition does destroy it, it is only the tearing down of a shack to save a city.

Does prohibition discriminate against the poor? It never does. It knows no rich or poor or good or bad. It is the license system that squeezes out the poor. The whole merit claimed for high license is that it favors the applicants that have the most money.

Does prohibition make men sneaks? It simply brings a moment of decision to be a man, or a sneak. It segregates the sneak into his own class, apart from men who will not sneak. It did not put the sneak in office at Newark, Ohio. It only coagulated the bad blood in the body politic so that the surgeon-governor could cut out the embolism and save the city's life.

Does prohibition cause the use of other drugs? The disease and depravity induced by alcohol doubtless seek solace and excitement in other equivalents of poison; but that argument would cut out prohibition of opium and cocaine, which are indeed less dangerous on the whole than alcohol.

Does prohibition breed "blind pigs"? High license is the snouted, swill fed mother of that breed of swine.

Prohibition puts out the eyes of the pigs that can see, and makes the whole litter game for the sheriff. "Blind pigs" are real "razor-backs," and hard to catch. But they do little harm as compared to the open-eyed kind. The blind pig suckles its own, but makes no strong bid for the better born. Its dirty dugs are uninviting to the more cleanly animalism. Prohibition kills the open saloons and chases the blind pigs. License protects the open saloons and feeds the blind pigs.

But we shall still have the blind pigs, under prohibition! Yes, any good housekeeper may have a cockroach in the kitchen. But no good housekeeper would

agree to keep one cockroach in her kitchen.

Is prohibition unscriptural? Who says it is? The brewery. Who says it is not? The church. Which should know best? The whole area of scriptural endeavor, from Sinai to Salvation Army, stands for prohibition. Paul's advice to Timothy, to use a little wine as a medicine, is irrelevant. That Jesus made wine—if he did—at Cana, for guests who after hours of festivity and having "well drunk," were still so clear-headed and clean-mouthed that they detected and enjoyed the new, fine flavor of a better article, does not bear. We are not dealing with ancient oriental hospitality, or wine miraculously made, but with twentieth century breweries and distilleries that organize appetite into trusts to exploit the weak and ignorant and vicious to the tune of billions annually. The scripture that is in point is "Woe unto him that giveth his neighbor drink."

When a man tells you that "you can't make men moral by law," you may know that you are being instructed by a parrot, a fakir or a fool. He might as well say you can't produce a bent tree by inclining the twig. That is about all you can do by law. Laws are almost never enforced literally. Comparatively few receive punishment for broken law. Not many give obedience to law through fear. A remedial statute cuts comparatively little figure in the first fifty years of its existence. It is the silent, unfelt pressure of it on incoming generations that makes the people moral by so much as it is moral.

### A Fake with a Label.

The assertion that "prohibition does not prohibit" is a curiosity—a fake labeled "fake." It might, if one were not afraid of being inelegant, be called a luminiferous lie. It analyzes a shaft of darkness, as the prism dissolves a ray of light into the solar spectrum.

Who is it says: "Prohibition does not prohibit?" The liquor dealer. Who profits when it fails? The liquor dealer. Who is in command of the powers of administration when it fails? The liquor dealer. Why does it fail? Because the average liquor dealer is confessedly and incorrigibly a criminal, a combination of Fagan and Bill Sikes, in treason against the popular will and the popular right.

Does somebody resent that generalization on the ground that many liquor dealers are men of good repute? I am not speaking of repute. I am speaking broadly of character, and I weigh my words. Tell me wherein is a fence for stolen goods worse than an office of big business that knowingly and wilfully supplies liquor to brothels and speakeasies,

to the contempt and confusion of law? Wherein is the sender of obscene literature through the mails a meaner degenerate than the merchant prince that ships alcoholic liquor to illicit dealers in prohibition areas? What kind of traitor is more dangerous to liberty than the liquor dealer who denies and prevents the right of the people even to vote on the question of prohibition? For that treason if for no other reason the liquor traffic ought to be killed.

These are the ugly high lights brought out in this rough-brief analysis of the failures of prohibition. We have in this country an organized band of outlaws, the most compact, determined and efficient body in American politics, the cruelest master and the most generous rewarder of weaklings and criminals in office. It is undeniably difficult to control them. But unless this is to be a government of liquor dealers, by liquor dealers and for liquor dealers, this masterful cabal of traitors, now seen so clearly and so unanimously despised, is due for destruction.

And that is not prophecy, but living, growing fact. The law abiding are already coming to their own. Decency and sobriety under law are gaining ground and the full-pocketed, red-handed, black-hearted conspiracy is giving back, with snarlings and curses, to its fall.

Prohibition already works well in country palces, next best in villages and little towns, worst in the cities, but better and better everywhere.

In Maine notwithstanding its millions of summer visitors from the cities, and the swarm of unruly men incident to the present era of internal development, the law makes headway. The people, the hardest-headed in the union, loyally maintain the law; the Congressional delegation, the ablest in Congress, affirm the value of the policy, and the governor certifies to its increasing success in practice.

In Kansas, the plague spots of nullification are clearing up. Kansas City, Topeka, Wichita and Leavenworth obey the law, the jails are nearly empty, and the poor farms are rechristened "prosperity stations" and devoted to agricultural instruction and experiment.

North Dakota shows a similar record. In every prohibition state conditions of enforcement go visibly from good to better. Half the territory and half the population of the nation, are under prohibitory law by the vote of the citizens. Still better conditions are near at hand in Congressional relief, against the states being cheated and defeated in a measure, by bad neighbors on their borders and the unfair status of the inter-state commerce law.



Meanwhile the moral level rises and the civic fiber toughens, in town, city, county, state and nation. The day of the "good man" in office has arrived. The sun of partyism is going down. And prohibition of the liquor traffic today prohibits better than the decalogue.

This, briefly, but fully enough, is a study of the liquor campaign of obscurity. It seems necessary to treat it thus respectfully for the benefit of the great number of vaguely favorable voters, for whom the old-fashioned strong, bulk, arguments assume too much of knowledge and of interest. It remains to present our case, briefly and summarily, in rebuttal.

### The Case in Rebuttal.

It has been shown conclusively that the use of alcoholic liquor tends to excess; and on that word "excess" the whole stress of former argument has been laid until now. The strong, well-disposed and well-to-do have confessed and avoided the issue by answering: "But alcohol is a food, a medicine, and a legitimate article of trade, to be sold under careful regulations and used in reason. Nursing mothers require it, the anaemic, the dyspeptic, the tuberculous, the over-worked. We must forbid sales to minors and drunkards. We must prescribe hours for the business. We must police it rigidly. We must provide, at public expense, for treatment or imprisonment for inebriates. We must encourage the Salvation Army and private benevolences in the interest of the weak and the depraved."

This answer, if it were sound, was so shallow that it seems both heartless and stupid. It made no accounts of the parents, wives and children of the patrons and victims of the trade. Nor of the economic losses and injustices entailed upon the citizens who serve the people in the useful trades and professions, and upon the general public. But it was not sound. Alcohol has practically no food value. It is a dangerous medicine and a more demoralizing article of trade than opium, cocaine and lottery tickets.

The old argument that centered on "excess" holds good today of course, and strengthens with the years. But the new century brings forth new challenges and better reasons. And now the accent of the argument moves up from "excess" to moderation, from weak men to strong men, from minors and drunkards to the mature and the sober.

This is part of the same change that has taken place in all the lines of moral and intellectual progress. The histories that we older people studied were the genealogies of kings; those that children

study now are plain stories of the customs of the common people.

Almost the youngest of us can remember how the patriotic speeches used to ring the changes on the evils of monarchy, the insolence of kings, our escape from old-world oppression, liberty of conscience and the great, raw rights of man.

But today we laugh at that kind of oratory. Popular statesmanship consists no longer in twisting the British lion's tail, but the American elephant and donkey have fallen upon evil times for tail culture. Normal, present, detailed matters of internal right and duty are at the bar of public opinion. The moral and mental revolution that came in with the new century has for its nucleus the new, great word "conservation." It concerns not only the care of forests, mines and water power, but also, and more, the preservation of health, opportunity, efficiency and man-power. Or, put negatively, for the sake of greater clearness, since a great part of the business of democracy today consists in throwing up defenses against pests and raiders and robbers, the public mind is focussed now on problems of preventing waste, privilege, poverty, sickness and preventible suffering.

Religion that used to thunder about heaven and hell and damnation, today speaks quietly of a new earth here and now, with salvation running in the streets.

Medicine that used to be anchored at the bedside of disease is now the minister of health, and works in the open, treating the streams and marshes where the purveyors of sickness lay their spawn. Law that used to revel in breaches of contract, damages for torts, and punishments for crimes, concerns itself today with counsel for avoidance of actions and trespasses, and the devising of wholesale measures of reform. The great charities that used to lay their emphasis on misery, now put their millions into playgrounds, parks, schools of research, with a keynote of happiness. Rescue work that used to sit and scan the sea of life for wrecks, now carries cheer and instruction to the homes where the small craft of citizenship are outfitting for the deep.

Prohibition is simply a part of this revolution. And it is only fair to say, the other way around, that this revolution is in part the work of the prohibition movement.

Many a strong man indulges a temperate drink habit without fear or danger of becoming debauched. To him the horrors of the old-fashioned argument are not impressive. But when we know and prove by irrefragable authority, as we do now, that no man can use alcohol as a

beverage without suffering actual and measurable reduction of his highest efficiency, and a lowering of his power of resistance to disease, we can command his attention and his aid.

This man, pent up in the midst of terrific competition, demanding the best, and keen to give the best, is sure and ready to listen when we tell him that alcohol is not only a habit-forming beverage, but also and more certainly, a disease-bearing drug, the prolific cause of Bright's disease, tuberculosis, insanity and paresis—that the whole liquor business stands for waste, inefficiency, failure, sickness—that it stands for race suicide, milkless breasts in motherhood, and rickets and epilepsy in children, even from the womb.

We claim this man for prohibition because we can prove that the liquor business is the public school of the drink habit.

We claim this man for prohibition because we can prove that the liquor business is like an iceberg, showing above the surface only a tithe of its whole bulk of peril.

We demand that this man read into the license "opium" instead of liquor and then take his bearings.

We claim this man for prohibition precisely for the reason that the Board of Health conscripts him into the extermination of rats that carry bubonic plague. We claim this man for prohibition on the same ground that the state slaughters tuberculous cows, and the municipality taxes him to drain the marshes where the mosquitoes breed, in malaria and yellow fever. We claim this man for prohibition for the same reason that we compel him to clean up his stable and cart away the dung hill where the housefly breeds and sucks in cholera for distribution when its wings have grown. We claim this man for prohibition, not because we hate the liquor dealer. Liquor dealers are vermin. We don't hate vermin. We don't kill many by law. We break up their breeding places.

We claim this man for prohibition by every sanction of good citizenship. The Church has put "the drink" out of the communion. We must put it out of business.

The American Pharmaceutical Association placed itself on record as advocating the abolition of alcohol as a commodity of sale in all American drug stores, and earnestly urged the elimination of all traffic in what it termed "habit forming drugs" as harmful to public morals and detrimental to the best interests of the American people.

## ❖ ❖ Men Working for Men ❖ ❖

PAUL SUPER

### Quick Delivery.

A few days ago a member came in and said his nephew was coming in on the boat that day, and would want a job. Helping the stranger connect is right in our line, so Mr. Member was told to bring his nephew around. He did so. Within an hour from the time his nephew landed we had placed him in a position paying a good wage, to the delight of the member, his nephew, the man that got the employee he needed, and ourselves.

### Another.

When this man came to town a few weeks ago he came right to the Y. M. C. A. with the comment that he thought he could find the sort of friends and help he wanted. He joined the Association, and applied for a job. Within a week from his arrival the Association had placed him in a position with fine possibilities of advancement.

### This Time a Soldier.

He arrived in Honolulu with about seven dollars in his pocket, and a friend in the membership of the Y. M. C. A., which was better. He was a fine big fellow, but uneducated, and it looked as if it would be hard to land him in a good place. His friend brought him to the Association, and we tried to get on the trail of work for him. Temporary work was found, and soon a permanent position on a plantation. These cases show how helpful an organization the Association can be in a community.

### The Last Year.

September 6 Dr. Hand will arrive from the States, the last of our force to return from vacation, and right away the work of the year, the last in the old building, will begin. We go into the fall work with the highest of hopes and best of spirits. Vacation time has given us opportunity to get a new vision of our field and work, to plan new features, to correct methods, study, and get new inspiration. While we have no such spectacular stunt as last year's building campaign up our sleeves, yet we will interest a good many young men, and let folks know we are alive. The membership committee says it is going to get a total of 800 members in the Association, and the educational

committee wants 300 students in the night school. The old Greeks said, "They can, because they think they can." Our committees have a good deal of that kind of canning in their system.

### Our Basket Ball Team.

The warm weather of summer did not discourage our athletes. They organized a basket ball team with Jas. S. Nott as captain, and went after the nearest scalp. It happened to be that of Fort Shafter. We beat them first on our court, then a little worse on theirs, and then still worse on a neutral court. To celebrate this series of victories, the general secretary gave the boys a party at his house. Souvenir lead soldiers with a paper basket ball attached were found at each man's plate at table as mementoes of the summer's work.

### Our Field.

The following discriminating statement regarding the field of the Y. M. C. A. is taken from the annual report of Mr. L. Wilber Messer, for many years general secretary of the Chicago Young Men's Christian Association, an Association that has won the approval of the business men of the city. This is shown by the statement that it has received over \$1,700,000 in gifts during the past two years.

Sober reasoning has led the Association to believe that its effort should be mainly directed to the building of Christian character of men and boys, the pre-occupying of such lives by the constant use during leisure hours of constructive forces which make for symmetrical manhood. In accomplishing this object the Association believes that its evangelistic spirit was never so strong, if by evangelism is meant the real and practical interpretation of the spirit and teachings of Jesus to those who are in greatest need. For the Association to attempt to conduct great evangelistic campaigns for the city in general would be to usurp the functions and privileges of the clergy, the churches and other organizations which stand for that specific thing. For the Association to promote movements for the civic and social betterment of the city would be to do in a less effective way what the clubs and specific societies organized for the purpose are doing with an ever-increasing degree of efficiency.

To specialize for the man who is down

and out and to crowd its buildings with men of that type would mean the closing of the door of opportunity to the boy and young man who is in the making and who should be prevented from sowing his wild oats.

The Association, therefore, would forfeit its claim for continued support if its lines of advance should be similar to those organizations which are already effective in meeting existing needs. The great future work of the Association must be the building of Christian character among men and boys who are not effectively helped by other agencies. For the Association to follow the method of the professional evangelist, or devote its energies in drastic condemnation of the habits and beliefs of the non-Christian, or even immoral, man, or to set itself as a judge of disputes between capital and labor, or to purify the municipal life of the city or to clean up the vice districts, would be to close the door of access to the great multitude of men who today, through prejudice or ignorance, fail to respond to the forces which stand for the moral and social betterment of our city life.

The Association has but one job, as before stated, namely, the building of Christian character in young men and boys who fail to respond to other agencies which seek to help them. The Association is able to bring to its buildings and under its influence many thousands of men and boys each year who never darken the doors of a Protestant church, and, in fact, many who do not go to any church. Here is where the final test of Association efficiency is found.

The supporting membership of the Governor of Nagasaki, one of the forty-three prefectural chiefs appointed by the emperor, is breaking down prejudice and attracting interest in Christianity in that section of Japan. The Governor said, "I am not giving this money to the Association because it is a proselyting society, but because it is doing a wholesome and needed work, and because the country needs just such moral influences thrown around its youth."

The seventy-five men, who composed the new Chinese Provincial Parliament, sent an invitation to the secretary of the Foochow Association, the only foreigner invited, to attend its first meeting, which marked the beginning of an era of representative government in the oldest and largest nation of the world.

### Causing Talk.

Out in one of the smaller Western cities, where everybody knows everybody else, a change came over a certain banker that is a testimony for Christian faith. A few years ago he started a rival bank out



of spite. It was said that he had given a site for a church antagonistic to the Christian faith and refused to give to the Association building. His wife had left him, and he lived cordially hated and alone in his big house. Less than a year ago he called on the Association secretary, and said, "How can I get a Bible?" He was shown a catalogue and told he might get one for twenty-five cents. "No," said he, "I want a good one—the best." One was ordered for him and delivered, and that was the beginning of a series of long talks about the Bible and the Christian life. He seized every opportunity for help. He applied for church membership. People were astonished to see him and the president of the bank he had antagonized walking down the street arm in arm, and much more so when both, together with a leading attorney of the city, came before the church for baptism and membership. Then ensued an intense personal work among the business men, more than fifty of whom have been won through him and the men he has enlisted. What a change!



## Central Union News

A. A. EBERSOLE

### Under the Spell of the "Other Sheep."

Our first Sunday in Italy was spent by us two alone. Staying over night at La Cava, among the hills, we took the early train for the ancient Greek town of Paestum or Poseidon's Town, that is the Town of the Sea God. Six centuries before Christ a prosperous Greek colony peopled the plain and had built their city on the shore of what is now the lovely

bay of Salerno. There they expressed their faith partly in the form of a series of massive temples, the ruins of three of which have withstood the tempests, the more terrifying earthquakes and the still more potent wear of two and a half millenniums. The place was not on the itinerary of our party, hence we slipped off by ourselves. It was a perfect summer's day, the heat tempered to coolness by a refreshing sea breeze, and when we reached the little station we found only four other persons bound on the same quest as ourselves. The temples are in the midst of green fields, surrounded by prosperous farms, the deep blue sea on one side, and mountains in the background.

The Temple of the Sea God is the best preserved of the three, a structure in severe simple Doric style, the stone mellowed by age into a rich brown in perfect harmony with the brilliant greens and blue of land and sea.

Here we two seated ourselves in the shade of the splendid columns and held our quiet service of worship. As we joined in prayer and psalm it seemed as though the centuries faded into nothingness and the thronging thousands of the past, who here had expressed their devotion to the unknown God by building this noble temple and resorting hither to worship, were all about us. A fuller meaning of Jesus' words, "Other sheep have I which are not of this fold" flooded our souls and we found ourselves in mysterious blessed communion with the worshipful spirits of all ages and all faiths.

It was a wonderful morning and will linger in memory as long as time endures. No better introduction to strange people, who differ in manifesting their sense of dependence upon the Common Father of us all, could have been provided for us. Its inspiration has continued every subsequent day. It has proved the key to open doors of sympathy in all our contact with both past and present in this wonderful country. We realize as never before that the strongest of all ties is not family or country or race, but the common humanity which Jesus came to reveal by showing all men their Father and by binding them together in Himself their Elder Brother and Friend.

DOREMUS SCUDDER.

### President King's Visit.

Once again have we been made to realize how great an advantage it is to live on "the cross-roads of the Pacific," where we may get to see and hear so many of the leading men of America, either as they go out to visit the Orient or return from there.

President Henry Churchill King, of Oberlin College, has just spent two weeks in Hawaii on his way home, in his trip around the world, and has enriched us all by his splendid addresses, and by his association with us this little while.

He arrived in Honolulu on the steamer Korea Saturday afternoon, August 6, at exactly 4 o'clock, just in time to attend a public reception which had been arranged for him by Mr. and Mrs. W. R. Castle on the lawn of their beautiful home from four to six o'clock that afternoon. "Just like President King," said one of his former pupils, as the automobile swept up to the house and President King stepped briskly out just in time to meet the first of the arriving guests, "always coming in to his class just at the last minute, but never late.

Although it was mid-summer and a great many of the leading families were away, there was a large attendance at the reception—several hundred of the best people of Honolulu being present to meet 'resident King.

And on Sunday morning Central Union Church was crowded, it having been announced that if the boat got in in time President King would preach. He gave a most able discourse on "Thy Kingdom Come, Thy Will Be Done." Sunday evening he spoke in the old historic Kawaiahao Church to a union meeting of the Hawaiian churches of the city. The pastor of the church, Rev. Henry Parker, introduced him in the Hawaiian language, and as President King arose he said that that added one more to the many different languages in which he had been introduced the past year. He gave them his "Laws of the Divine Friendship" in such simple, forceful language that an interpreter was hardly necessary. There were very few among all the Hawaiians present who did not understand the greater part of his address.

By special request he gave an address on his impressions of the Orient at a union mid-week meeting on the Wednesday following, taking for his subject, "The Program of the Advance of Western Civilization in the East." This was in reality one of the lectures which President King has been preparing while in Honolulu to give at the University of California as soon as he reaches the coast. We could not help but wish that it might have been possible for him to give the entire series here. Let us hope that they may soon be published, that we may all enjoy them.

But the address which the people of Honolulu will remember longest was his address, "Facing the Facts of Life," and the question box which he conducted after it, at Central Union Church on the second Sunday evening. We all felt sat-

ified, for Honolulu had heard our president at his best.

With his speech-making done and his California lectures completed, everything was favorable for the trip to Hawaii, and the volcano Kilauea, which he had planned to make the second week. Rev. W. D. Westervelt accompanied him, and as good fortune would have it, the volcano was very active while they were there. President King came back very enthusiastic over the trip.

The "Oberlinites," of whom there are some thirty in Honolulu, wished very much to have an evening with President King. Fortunately the Nippon Maru, which was to sail on Saturday, was a day late, and that left Saturday evening for this delightful occasion.

A goodly number of former Oberlin students, their wives and husbands, gathered at the home of Mr. and Mrs. W. J. Forbes. Toasts on "The Oberlin of the Past," "The Oberlin of the Present," "The Oberlin of the Future," "Our King," and "Mrs. King" were happily responded to, after which Mr. Percy Pond presented to the president a large album of Hawaiian views to carry home with him as a memento of his visit here."

He left for San Francisco Sunday afternoon, carrying with him Honolulu's warmest "Aloha," and their wish that he might return some time again.

A. A. E.

## The Library Alcove

ERNEST J. REECE

### Trails and Prospects.

Stranger indeed to Nature's fondest whispers is he who knows not the delights of the trail. For feet wearied with the town there is no rest like that of the way which narrows from street to lane and from lane to grass-hid path. The limb timed to easy rhythm by the heavy tramping shoe takes vigor from each pressure upon the soft earth. Minds clamped to the shuttle of daily routine loosen their racking grip as they search the gulch and scan the ridge. With the constraint of time and task removed, nerves cease to assert themselves. To the hills, for the hills' sake! If there be a panacea, it lies not hidden in sorcerer's hut or within chemist's crucible or behind physician's mien of wisdom. Rather it is instant in the skies and the earth and the sea—here are the repairing and soothing agencies of creation. He who would remember his God does well to seek him

on the prairies and in the wood, for here he is most approachable. For escape from the thralldom of petty things, for action that inspires the lagging processes of the body, for joy that flashes the energies of the mind into a thousand clogged channels, for a new love of life, for a revived intimacy with God—for these the trail and a peak at its end.

So much for by-trails. The path trod by the occasional journeyer has been worn and pressed into shape mayhap by the toiler, the hunter in quest of furs, the crofter bearing his bag of wheat to the mill, the herdsman carrying his scant store of supplies to a retreat in the hills. Just so the laying of most trails has to do with the serious affairs of life. Conversely the business of life directs each man over his own particular trail. He may follow it with assurance or with uncertainty, devotedly or with grudging allegiance, voluntarily or through force of circumstances. He may push hurriedly over it to its terminus or pause at intervals to explore liberal areas of country. He may see only the trig station at the summit, or he may taste the joy and beauty and exhilaration awaiting the traveller who seeks not to cover miles but to enrich life.

Americans as a nation have been ardent trail followers. Individually and collectively our people have sought tasks and stayed by them. Some times the peak has been visible, sometimes beclouded. Now and again the question has occurred as to whether there were a goal, at which junctures a heaven-born faith and the consciousness of an upward pull alone have sustained. The work has been here that of clinging to old trails, there that of opening new courses. With our Teutonic kinsmen overseas we have shared in enterprises of stupendous moment. Not since Graeco-Roman civilization overspread the east has there been such a conquest of continents by the will of a single race. Our history opens with the literal trail-makers, self-chosen citizens of a wild world, thrusting themselves unprovisioned into the fastnesses of the frontier, as did Anchieta and Reichler in Spanish America. Europe pressed upon our coast and the trails became roads, highways from town to town and over the mountains into the domain of the aborigine. The projecting of national thoroughfares agitated early congresses and interested an entire people. Then came the great steel treks across the prairies, planned and unified and magnified until the master trail builder of modern times controlled sufficient mileage to belt the globe, carried on his payroll twice as many men as are numbered in the standing army of the United States, held in his palm the fate of banking houses, fo-

cused the power to make or mar mighty corporations, dictated the utterance of executives and the policies of parties. Meanwhile other builders have labored with no less faithfulness. The establishers of the township school-house were the precursors of an army pledged to the enlightenment of the normal, the backward, the handicapped, the unprivileged, the alien, under every circumstance that can arise—in a word the benefits of education fitted to the individual. The paper mill established at Germantown in 1690 foreshadowed the era of manufacturing supremacy—an era in which our nation has set itself to the machine to fashion the world's clothes, furnish the world's motive power, and nourish the world's higher life. Difficult problems, perplexing conditions, vexatious obstacles our country has met. They are a part of the trail, and America thinks no more highly of herself than the world thinks of her when she indulges a just pride in her achievement.

Perhaps the worst to be said of our nation's devotion to the trails that constitute her tasks and symbolize her progress is that it exhibits a normal degree of error. Would that the same might be said for her attention to that which stands as token of her higher life! To endure the labors of the trail and ignore the glory of its prospect is like attempting to separate the stars from heaven. Some years back an American student at Leipzig was hurrying to a lecture on Horace when the breath of a spring wind brought "an appeal from Horace dead to Horace living." He forsook the vapid literary atmosphere of the class-room and sought the by-ways of Thuringia to live for a time the life that the Augustan poet lived. The day began for him a new epoch. No longer could he content himself with the drudgery of verb forms and philological acrobatics. Even the illuminating of a derivation by an enthusiastic instructor or the vistas revealed in the dissolving of his sixty lines a day could not satisfy. Completeness could come only as he trod the roads and scaled the hills whose genius was the inspiration of the odes.

It may be that in our national life we have not yet reached the point from which we may look out upon the measureless miles and the unending hills. There are stretches at the start of many a climb where the sun beats hard and barren ridges tower with prison-like foreboding. However that may be, it is at least time that we listen for the note of the lark and scan the summit of the nearest ridge for a glimpse of that beyond. Shy flowers, threadlike ferns, dainty mosses are thickening about our feet as we move more deeply into the wilds. Full



ranges of hills and placid expanses of valley and bottom wait to burst upon us from the crests. The quickening air of the heights hovers above ready to charge us with life even as the mysterious "sa" in which the Egyptian gods sought energy in realms beyond the known world.

And so if our country has been engrossed in the building of her trails and the assembling of her powers and the fortifying of her institutions it is not that she lacks the ear attuned and the eye alert for the more splendid offerings of experience. The way has been toilsome and exacting. But the ascent has well begun. Strength accruing has released strength over and above that required for the climb. America is on the verge of a new appreciation of the beautiful and a deep revelation of herself. What else can be the meaning of the noble hills that our Carreres and Cass' and Burnhams are rearing, exhibiting as they do a grandeur gleaned from Greek and Moor and from the Gothic era? What other significance in the art that adorns their walls, conceived by our Abbeyes and Sargents and Alexanders in the very spirit of our age and therefore redolent with that faithfulness which lies at the center of beauty's soul? Or who can doubt that our St. Gaudens' and Barnards and Wards, sculptors of life and labor and world visions, are giving classic form to a craft of which they know well the spirit? As for the art that trembles in their air, is not its reign heralded in the keynotes touched by our MacDowells and De Kovens? And what shall be said of that most subtle of all forms of beauty—poetry? Possibly Lanier and Gilder are the earliest beams of its renaissance.

It is not worthy of America to pursue the trail for the mere brute exhilaration of violent exertion. A loftier purpose should guide her even than that involved in setting a record of achievement. Her glory need not be a glory dimmed by cloud, inevitable as it is that the fog should now and again descend and blanket the outlook. Even were she to slacken perceptibly from her terrible endeavor the apparent retardation need not be one of disadvantage or loss. But a little beyond the bird songs are echoing and the peaks rising. There is completeness, for there the life of the spirit downs the soul that has been reaching upward to discover itself. The trail has been found. The prospect waits to break upon us.

#### Houses and Houses.

In commenting upon the elusive beauty of Japanese cherry blossoms Lafcadio suggests that the jealous care lavished upon the trees for ages has nurtured

within them souls of their own. If such be conceivable of trees, how much more so of many an old homestead sheltered by yews or elms or perhaps fantastic algarobas and centering in a simple old house which the storms of a hundred winters and the passing of successive generations have consecrated. The charm of such spots lies partly in their associations, but no less in the unaffected dignity with which an age of simple living and unpretentious ideals invested them. The want of this simplicity, attainable in a building of whatever day or character, robs many a modern structure of its sole claim to respectability. In this out of door community one's unconscious conviction is that houses are an alien necessity at best. They exist by sufferance as a concession to Hawaii's inheritance of northern civilization. Of how great import, therefore, that our homes be of unobtrusive accommodating appearance. Architectural axioms are easy of comprehension. The precepts of beauty for the home builder are not complex. A house of pleasing appearance costs no more to construct than does an ugly one. Some time our new social conscience will comprehend what now is too often regarded as one of the negligibles in its campaign for city improvement. The citizen will feel the force of a public sentiment which forbids him to ignore the canons of good taste in rearing his rooftop. In that day the city home as well as the modest manor will invest itself with the soul atmosphere—an atmosphere which, consorting with the genius of the spot, grows rich in associations as the years go by.

### The Scribe's Corner

REV. WM. BREWSTER OLESON

*Corresponding Secretary.*

**"It shall come to pass that I will have compassion on them, and will bring them again, every man to his heritage, and every man to his land.**

*—Isaiah.*

#### Away from the Land.

The Hawaiian was once a farmer. His conditions made him such. His welfare kept him such. There were no sufficient inducements in former days to detach him from the land. But such inducements came later on. And when they came his conditions likewise changed. The abandonment of the land by many Hawaiians was incidental to the industrial changes that have taken place. Those changes made large sugar estates desir-

able, and it was easy to dispose of kuleanas to the fancied advantage of their owners. New avenues of employment created restiveness. The allurements of city life were persistent and appealing. Being a naturally gregarious people the current city-ward made the left-behinds discontented, and they too sought fellowships of city life. So that while there are yet many Hawaiians getting a comfortable living from the land, there are districts that have been abandoned by them to such an extent as to make their absence noticeable.

#### Where Have They Gone?

Some have perished from the land. But a considerable contingent is to be found in Honolulu. In that number are not a few who are helplessly stranded. Their resources are exhausted. They are living in great poverty. They are the prey of untoward circumstances. That means dissipation, insufficient food, close crowding in limited quarters, unsanitary conditions, and the white plague.

#### The White Plague.

In this wonderful climate, where outdoor life is a year-round privilege, tuberculosis was once an almost unknown disease. Now there is a death every day the year through from this scourge. And a large proportion of the deaths are in Honolulu and among Hawaiians. Various devices and projects are fairly under way to check the inroads of this white plague. The public has been generous in its support of schemes to corral this evil and to lessen its ravages. Some of these schemes look forward to better housing for the poor under more sanitary conditions. But these schemes have in view the continued stay in the city of the people among whom this disease is making the greatest headway. Would it not be a wiser scheme to induce some of these people at least to return to the country?

#### Back to the Land.

The best housing, the best conditions, the greatest comfort, are to be found by these people by going back again to the land. Freedom from the depraving influences of city life, the wholesome effect of honest toil under healthful conditions, the new outlook that comes with the sense of ownership, the physical vigor that comes from a sufficiency of good food—these are the best combatants of a disease that thrives on beings who have lost heart, and have become dissipated and are living in unsanitary conditions. The surest way to combat the white plague is to cut off its supply of material. There

are doubtless hundreds of strong, able-bodied men and women living in untoward circumstances in Honolulu who will fall victims to tuberculosis if they keep on as they are, but who might be rescued from such a disaster if they could get back again to the land.

### The Economic Advantage.

We are spending considerable money per head for immigrants to come into this country and to go upon the land. Some experiments in this line have had a questionable outcome. If further experiments are to be tried, why not try some of them with the natives of the soil? It surely would be more economic to induce stranded Hawaiians in Honolulu to return to the soil, than to spend so much money in charitable expedients to meet the needs and to ward off the evils of their continuance in present conditions. Besides, the Hawaiians have a clear claim to primary consideration in the present movement for the resettlement of the land. Once they were splendid producers. Given favorable conditions they can become such again. And it is better to rescue a good producer out of the slums of Honolulu than to go abroad for one. We are in the early stages of some very radical changes in industrial methods in Hawaii, and it will prove an economic advantage all around to give the willing Hawaiian a fair chance on his native soil.

### Movement Back Already Begun.

In Governor Frear's Report for 1909 we are informed that 226 pieces of land were disposed of that year for homestead purposes, of which 129 pieces were taken up by Hawaiians. Great eagerness is being manifested among Hawaiians at the present time in the desire to acquire homestead sites. It may be said, and doubtless with much truth, that this eagerness is more a desire to acquire than to cultivate. But even then it certainly points to an awakened readiness to listen to any proposition looking to their betterment through a return to the land. A well-considered scheme to promote the settlement on the land of those who do not now own any land, would be most opportune and most helpful. For schemes of settlement have to be worked up for the average man. His unfamiliarity with procedure, his lack of capital, his ignorance as to best locations, his dependence on others for the wise choice of products to be raised, are all elements that promote inertia on his part.

### Method of the Return.

For Hawaiians to go back to the land as individuals, here and there, would prob-

ably be to invite failure in many instances. They love to be in communities together. There are certain advantages that come with proximity to others, such as schools and churches, that depend on united action. Hence the most hopeful method of securing a permanent return to the land would be that of colonizing. That would mean a careful selection of location, as to soil, rainfall, facilities for transportation, and general wholesomeness. It would mean a central supervision that would act in behalf of the general good. It would mean wise planning for the social betterment of the colony. It would mean such a holding of the land that each individual would possess ownership rights in definite pieces of land subject to reversal to the colony whenever the individual should cease to reside on such land.

### Making the Colony Christian.

Land for colonizing, under present arrangements, would need to be acquired from private owners. Benevolent individuals or an organization specially effected for the purpose could purchase suitable land for colony purposes. But that ought to mean in this land a definite purpose to give the colony such religious advantages as would promote the unity of the community. Given a section of land, specially desirable for profitable settlement so far as health and productiveness are involved, and a corporation that seeks the religious as well as temporal well-being of the colonists, the experiment could be tried under most favorable conditions.

### Thing Done Elsewhere.

This idea of colonizing stranded men is no novelty. The Salvation Army already has most successful enterprises of this character on the mainland. What has been done elsewhere can be done here. If the real friends of Hawaiians will canvass some such scheme, and try an experiment in a small way with twenty-five families, we believe much can be done in preventing poverty, idleness, dissipation and disease.

### Association Meetings.

The Hawaii Association will hold its next meeting with the Haili Church, Hilo, beginning Wednesday, September 14. The Maui Association will hold its next meeting with the Kaunakakai Church, Molokai, beginning Sunday, September 18. Let the friends of the churches pray that these important gatherings may be greatly blessed, and that they may minister to the spiritual well-being of our pastors and laymen!

## Hawaii Cousins

### "AULD LANG SYNE."

A most delightful reunion of old Punahou boys and girls was held at the residence of Judge and Mrs. S. B. Dole, on the afternoon of August 31st, 1910, at four o'clock.

David B. Lyman and Mrs. Lyman, with Mrs. Mills, were the guests of honor.

Judge and Mrs. Dole, in their own gracious and inimitable manner, received their guests, and at once set them at ease, saying, "You are William, David, Orramel, Ellen, Bob, Mary, just boys and girls again, today."

After the reception all repaired to the spacious lanai, with its hanging baskets, vines and palms, its large cage where canaries flew free from perch to perch among the green; and its wide, surrounding ledge, which served as well for seats for the silver-haired boys and girls, as for the rare plants. Here were tables and chairs, and the book for registering names, and here delicious refreshments were served by graceful maidens in dainty attire.

Judge Dole welcomed the guests in an address humorous, eulogistic and retrospective. He introduced his remarks by explaining, in a pleasing way, why Chicago cousins seldom return to Hawaii. Something in the air holds them, but David Lyman, going out for a breath of fresh air, founded a city, and has spent his time since in developing it. Mr. Dole recalled many incidents of this "iron age" at Punahou.

Mrs. Mills was called upon, and spoke of the economics of this "iron age," and of the fine class of boys and girls at Punahou at that time, and she was glad to see the developed lives of these students and to know the good they have done. When asked if she remembered certain boys, she said, "I remember nothing bad."

Mrs. Weaver recalled names and games and many incidents of Punahou life in olden times.

A. B. Clark regretted that Judge and Mrs. Lyman could not remain. He had spent many years in Chicago and had many friends there, but there is no place like the Islands for a home. He felt very grateful to Mrs. Mills that her memory was no better.

C. H. Dickey especially welcomed Mrs. Lyman and claimed to be her oldest friend in Hawaii, as he knew her as a little girl in Tennessee, and had attended the wedding of Mr. and Mrs. Lyman.



When Mr. Lyman was called upon, his apology for reading his address was lack of time to tell half or even a small fraction of what he had to say, and he must either condense on paper or talk till morning.

Mr. Lyman spoke as follows:

Receiving an intimation at a late date from our honored host that I might be asked to say something on this occasion, and fearing I may say too much and abridge our social intercourse, I have hastily noted a few thoughts. I confess, however, that I feel somewhat embarrassed to speak as an *Old Punahou Boy*. I was one of the smallest, youngest and most humble of the splendid lot of Punahou boys and girls with whom I associated at school some years ago.

I was shown the Blue Book a few days since, with the remark: "We girls were always tender about our ages, and you need not expect that any of the old girls who were of your age or older, will attend the reception of any *old Punahou Boy*." I replied: "The boys and girls of Punahou never grow old, and are as young in their hearts as ever."

I am quite willing to concede, as I have probably experienced more snowbound winters than anyone here, that I am the oldest of the crowd present, but I am not a Rip Van Winkle, as I have brought my wife with me. The old days of Punahou in which we lived were in the Iron Age, and when I meet or hear of the boys and girls of that age, I am filled with wonder and admiration at their position and success. They stand like the Cedars of Lebanon or the Towers of Heshbon.

We are all proud of President and Mrs. Alexander, who have just entered into their golden age; of the eloquent and saintly Henry Parker, who leads and guides the oldest and most important Hawaiian body of Christians; of Judge Dole, the former president and governor, the first and foremost of our statesmen and politicians, who reminds us, by his wisdom, of his saintly father, the founder of Punahou School and Oahu College; of Mr. Henry Baldwin, William Castle, Samuel Damon, George Wilcox, and many other equally well known successful business men, lawyers and statesmen, who are fitting representatives of the Iron Age of Punahou.

I miss, too, many men and women belonging to that age, who have been leaders at home and abroad, among whom are General Samuel C. Armstrong, Chief Justice Frank Judd, Samuel T. Alexander, Charles H. Cooke, Henry M. Lyman, Porter Green and others. We can say of all that they fought the good fight and finished their course and left the impress of their lives in this and other parts of the world.

We had co-education in those days and the most lovely and beautiful girls in the world. The Misses Judd, Pattie Cooke Alexander, Emma Smith Dillingham, Sarah K. Clark Lyman, Lucinda Severance, Juliette Cooke Atherton, Annie and Emily Alexander, Emily Baldwin and many others equally able and attractive.

When I left the Islands, most of our dear fathers and mothers were alive and doing God's work with that ability and vigor which made the Hawaiian nation a Christian nation, the motto of which was, "Ua Mau Ke Ea O Ka Aina I Ka Pono."

I find on my return only one of that noted band living, namely, dear Mother Rice, 94 years of age, who, with her faculties intact, still prays for the peace of Jerusalem, and rejoices in the progress of the world. With this single exception, every one of our fathers and mothers who were living when I left Hawaii, and who consecrated their lives for the redemption and salvation of the Hawaiian people, now rest from their labors. I find everywhere, the impress of their lives upon the people of Hawaii, through their sons, daughters, grand-children and great-grand-children.

I am asked daily: "How do the Islands look to you on your return?" My answer is, they are perfectly lovely, and our few weeks stay in the Islands has been a joy to my wife and myself. I have had more pleasure and fun to the square inch than during any other equal time of my life. I have realized what was so well said by another, that to get the most out of any land, one must have loved every hill, mountain and stream from boyhood. He must have seen, as he has often gone over it, sunsets and sunrises, mountain and bay, winter frosts and summer harvests; he must have had a heart as full as a bobolink's, and a friend by his side, whose presence irradiated and glorified all things. One's native land, only, can furnish the finest drive in the world, and, during our brief visit here, all of these conditions have been realized, and we have had the joy and privilege to ride over roads and through scenery unequaled in any part of the world. The drive to the top of Punchbowl; through Nuuanu Valley, over the Pali and around the Island of

Oahu; on Kauai from Lihue to Waimea, and from Lihue to Hanalei; the drive from Hilo to Kalapana, and from Hilo to Kilauea; and the wonderful automobile road from the Volcano House to the Lake of Fire, Halemaumau, equal, and perhaps surpass the drives in Switzerland and Italy; or even what is called the finest drive in the world, the road along the shores of the Bay of Naples from Sorrento to Castel-a-Mare.

Leaving here fifty years ago, making a swift voyage of 125 days in a sailing vessel around Cape Horn to New Bedford, and leaving the country without many of the comforts of life at that time, I return to find the cozy grass houses replaced by substantial wooden and stone homes. Kukui candles, tallow dips, whale oil lamps, are replaced by gas and electric lights, and by modern lights in the country. Even the food has changed—in some cases for the worse. Poi, fish, cocoanuts, coconut water, sugar cane, limu, luau, kalo, the praises of which were chanted and sung by the bards and priests of Hawaii from time immemorial, and re-echoed by the boys and girls of Punahou of the Iron Age, have mostly disappeared, and have been superseded by the dyspeptic, rheumatic and appendicitis-producing food so highly recommended by some of the successful doctors and surgeons of the present age.

I find the grand old hills and mountains in every part of the islands unchanged. The blue sky and old ocean, and the swiftly rolling surf, are as they were. But, many changes have come, which seem strange. The dear old monarchy, under which I was born and loved, is superseded by the stable government of our common country. The barren plains adjoining Honolulu have been irrigated and are covered with the most luxuriant vegetation. Trees, ornamental and fruit, have made Honolulu the garden spot of the Pacific. Hilo, the Paradise of Hawaii, has only six houses standing which existed fifty years ago, and, in place of the sleeping paradise, a city is springing into existence, with a mighty harbor, in which the United States is expending over three millions of dollars on the breakwater alone. The three or four sugar mills operated by cattle pow-

## How about your Sunday School Supplies for next Year?

Consult the Hawaiian Board Book Rooms

er, wooden rollers and try kettles obtained from whaling ships, producing a few hundred tons of sugar a year, have given place to vast sugar fields extending from the south point of Hawaii to the northern part of Kauai, equipped with the most modern machinery and managed with the highest ability by a God-fearing class of capitalists who respect the rights of the producer, the consumer and the laborer.

While one cannot but regret the passing of many beautiful things, I am an optimist, and believe that Hawaii—the Hawaii of today—is only beginning to realize its importance and the greatness of its future. Our grand-children will smile in a few years at our self-complacent congratulations over the present. Every portion of Hawaii will be developed, and its citizens will reap the benefit of its strategic position in the heart of the Pacific; controlling the commerce of a large portion of the world; while tourists, bringing millions of dollars, will flock to our shores to behold the wonders of creation unequalled in any other part of the globe.

Fifty years ago I visited Kilauea from Hilo, traveling on foot, taking two days to reach the volcano. Another day was consumed in descending to the depths of the crater, and passing, by slow and painful stages, to the Lake of Fire on the opposite side. Within the last few days I visited the same crater, going by automobile from Hilo to the volcano, staying in a luxurious hotel on the brink of the crater, and then by swift passage in an automobile, almost to the Lake of Fire. Having occasion to call in the services of a physician from Hilo, I used the telephone, and obtained the presence of the doctor in two hours.

We have received a warm welcome from my old friends and from many new ones. My wife and myself will leave Hawaii with the deepest gratitude to one and all, and with our most earnest desire for the peace and prosperity of all our friends and the people at large.

I have been greatly impressed with the cosmopolitan character of the people, in every portion of the Islands. The dear, lovely, true-hearted Hawaiian is giving place to a more mixed and new people. Hawaii is the "Melting Pot" of the Pacific, and is moulding many nationalities into a new life, which, I believe, will be better and stronger than any that has gone before; provided, that those who are the leaders, will respect and carry out the old motto of the nation, and will bring the Shinto and Buddhist temples and other strange religions which are coming to our shores, into peaceful harmony and obedience to the Golden Rule and the religion taught by the Son of Righteousness.

This address was followed by a much admired poem, written by Mrs. Dole some time ago, and read by Dr. N. B. Emerson.

#### PUNAHOU ALUMNI POEM, 1875.

Pilgrims we from many countries,  
Toiling early, toiling late  
Rest our cares and burdens here;  
Looking back, with heart of cheer,  
On each fairest Alma Mater,  
Where we forged our fate.

How the pictures crowd and gather  
As that past comes thronging by,  
Glorious in its coloring fair,  
Richest dyes and tinting rare,  
Like the works of the old masters  
That can never die.

Eager youths, with souls on fire,  
Maidens with the heart of May,  
Sought we still through wisdom's pages  
All the wealth of all the ages;  
Knocking at the gates of knowledge—  
The golden gates of Day.

And she gave us fairest glimpses  
Of the land we sought;  
Dealing with unstinted measure,  
From her richest hordes of treasure,  
To the one who delved the deepest  
In he mines of thought.

Then we stood upon the threshold  
Panting for the fight.  
Did not see the rank and file  
Pressing on each weary mile,  
Only saw the plumes of heroes  
Waving in the light.

Heard the thunder of the battle,  
Saw the flashing of the blade,  
But the weary groans and sighing,  
The sharp agony and crying,  
All were lost in martial music  
And the cannonade.

Since then we have waged the conflict;  
Since then we have felt the steel;  
Have our hearts been brave and steady,  
Have our arms been always ready  
When the foe came charging on  
With furious zeal?

Are we conquerors in life's battle?  
Are we winning victor's palms?  
Does the fragrance of our living,  
Rich in pure unselfish giving,  
Rise to heaven daily like the  
Sweet-toned notes of psalms?

Have we learned the hardest lesson  
That this earthly life can give?  
How in pure self-sacrifice  
The real fame and honor lies;  
How by sweet unselfishness  
We learn the way to live.

There are fields of vaster learning,  
There are halls of larger thought,  
And the Master's voice, sublime,  
Ringing down the aisles of time,  
Calls us in those halls to gather,  
He the teacher, we the taught.

At His feet we shall lay down  
All the vexed things of life;  
Problems that we toiled on late,  
Questions hard and intricate,  
Mysteries that we could not solve,  
With dangers rife.

In the Master's skillful hand  
All shall be made clear;  
And the deepest chords of pain  
Shall give back a sweet refrain;  
Every harshest note of discord  
Then shall disappear.

While many, who had attended Punahou in those olden times, were out of town, others were there who are seldom seen at social functions, and not only the guests of honor but all present were thankful to Judge and Mrs. Dole for this never-to-be-forgotten meeting which was closed by joining of hands and singing "Auld Lang Syne," to the accompaniment of a Hawaiian orchestra.

The annual reports of the H. M. C. Society, delayed in the printing office since May 13th, are being distributed as fast as they come from the printer.

Since the report was finished in early May, five of our family of cousins have passed beyond this life. Three of these names appear in the first report of the society, published in 1853.

#### WILLIAM W. HALL.

W. W. Hall has filled almost every office in the society. He was on the editorial board of the "Mali Wreath" for many years, and through all the half century and more he has attended every meeting when possible, and in every way took an interest in its affairs and helped in its charities. At the last meeting of the society, the adjourned meeting, held at the home of Governor Frear, on April 30, 1910, Mr. Hall was acting president. It will be a long time before the members cease to look around for his familiar face, or listen in vain for the voice now joining in the harmonies of heaven.

#### MR. RUFUS LYMAN.

Mr. Lyman's name appears as a member in that first report of 1853, and though living in Hilo, and unable to attend many meetings, he loved the society and made eleven children members of it.

Mr. Lyman was born June 23rd, 1842, at Hilo. Having a good foundation for an education laid at the home of his parents, who were good teachers, he attended school at Punahou from 1856 to 1862. In 1866 he married Miss Rebecca Brickwood, whose life was full of good works, and who died in 1906. A noble family of children rise up to call them blessed. Ten or eleven of these children attended Punahou College, and three have gone to West Point.

Mr. Lyman was the adviser and right-hand man of Ruth Keelokalani, the governess of Hawaii during the monarchy, and was respected, trusted and loved by the natives as well as by his own countrymen. He was faithful at religious ser-



vices, able in prayer, helpful to his country, and true to his God. Mr. Lyman died July 5th, 1910.

#### MR. SAMUEL N. EMERSON.

Mr. Emerson died August 12, 1910. He was also one of the first life members of the society. He was born at Waialua, Oahu, October 10th, 1832, and was the eldest son of Rev. John S. Emerson and Ursula Sophia Emerson. He attended Punahou from 1842 to 1846. He studied in the United States, perhaps at Andover, for a time, where he made good progress in mathematics, and became a surveyor. He used the compass, the kind of instrument used by George Washington in surveying, for this was before the days of the transit instruments.

During many years of his middle life he carried on a dairy ranch at Waialua, on lands now covered by the Waialua plantation.

Mr. Emerson returned in 1855. His loss of hearing was a handicap for many years, and the silence of the world and the loneliness of life turned his thoughts inward and made him peculiar at times, but the missionary spirit was in his veins and he was accustomed even in the later years of his feebleness, to gather the children of the street into his rooms for a Sunday school service.

To one who for so long walked in silence, what must it be to hear the "Welcome," the angel's song and the "Come, ye blessed of the Father!"

#### ROBERT MILLS FULLER.

Mr. Robert Fuller died July 5th, 1910. He had been a member of this society since 1872. His father, Josiah Fuller, was teacher of the Royal School after the Cookes left, and his mother was Mary Ann Mills Fuller, a sister of Mother Damon. His brother Edward and sister Ellen reside in California.

Mr. Fuller was born in Koloa Nov. 18, 1851, and attended Punahou from 1866 to 1869. For a time he pursued his education in the United States, and returning, was for many years a trusted employe of the firm of Allen & Robinson. He had a faithful wife and a very interesting family of children.

The long years of pain, of suffering and helplessness were hard for such a man to endure, and like a refining fire.

"I think man's great capacity for pain Proves his immortal birthright. I am sure

No merely human mind could bear the strain

Of some tremendous sorrows we endure.

#### HENRY TAYLOR.

Mr. Henry Taylor was the son of Rev. T. E. Taylor and Persis Thurston Taylor. He was born at Kailua May 20, 1856. When quite small he went with his parents to California, where his father was a home missionary. He was educated in that state, returning to the islands as a civil engineer some time in the '80's. He was quiet and retiring by nature, faithful in duty and kind to those in his employ.

When the end came his brother and one sister were at his side, and the impressive funeral service was held at the home of his sister, Mrs. Winne. The exquisite flowers, arranged by Mrs. James Taylor, the soft strains of music, "Thy Will Be Done," sung by Mr. Stanley Livingston to an accompaniment by Miss Jane Winne, his mother's paintings on the wall behind the casket, the sympathetic words and tones of the minister, Rev. Ebersole, and most of all the many inspiring passages from the Bible, such as "I know that my Redeemer liveth," all tended to take away the sadness of death and bring heaven nearer.

Mr. Taylor died August 21st, 1910.

### Our Young People

#### HENRY P. JUDD

#### Teacher Training Department.

The most important position in connection with our religious life of today is that of Sunday school teacher. All factors in the Sunday school work are important; the superintendent should be a specialist; the other officers are all important elements; the music, the social atmosphere and class-room equipment are necessary to a successful school, and these are all means to an end. The great end of Sunday school work is to give a knowledge of God's Word, or, as some of our training class textbooks put it, "To lead to Christ, not to train up in Christ." The supreme work and the supreme factor for the accomplishment of this end is the teaching. Without teaching any school is a failure. With good teaching the problems of Sunday school work are

easily solved. Though many consider teaching a trivial task it is the greatest work that God has ever given his people to perform. The commission of our Master was "Go teach." The commission of the Gospel is today identically the same.

Every teacher is an assistant pastor, and ought to feel that his duty is to have pastoral care over those whom he teaches. There are certain elements which a teacher should possess. First of all, he should be an earnest Christian. He is the shepherd of the flock, and must be able to interest the pupil, must know what to teach and how to teach it. Society news, baseball talk and sports in general may be the right means to hold the attention of some obstreperous boy or giddy girl for a time, but this is a failure unless it is used as a means to a larger and more important end of interesting the pupil in religious and sacred things. The Bible is the greatest book in all the world, but no one can teach the Bible any more than he can teach any other book without a knowledge of its structure, the relationship of the various parts, and the purpose for which these parts were specifically given. A knowledge of the gradual development of God's Word to men is necessary, and while other and extraneous matters may draw for a time, in the last analysis it takes the knowledge of the Bible to accomplish the results expected. The teacher must not only be devoted to his work and interested in it, but he must be able to interest. He must be interested in his pupils, whether they are men or women or boys or girls; interested in their welfare; interested in their home environment and every day conditions. No one can have the necessary elements for teaching unless he understands three things. First, he must know the book which he is to teach; second, he must know the object which he seeks, and lastly, he must know how to teach.

Because of the importance of the subject, there should be in every school as far as possible, a teacher-training class. Now is the time to organize such classes all over the Islands. The summer vacation is over and the public schools have recalled to their posts of duty many of our most faithful Sunday school teachers. The school year is beginning. Why

## Who hasn't heard of ESTEY ORGANS?

YOU, I ERHAPS, did not know that we keep them here at the Board Book Rooms.

should there not be a beginning of new things in the Sunday schools? We should all help to arouse our schools to greater effort and stimulate the work of the teachers.

This matter of teacher training has so often been mentioned in these columns that some one may be tired of reading about the same object continually. The editor of this page feels the importance of the subject so keenly, however, that he must keep the matter before his readers. What are you doing about it? Are you doing your part in training others in this necessary evil?

For yourself, you can gain knowledge of the Bible from a careful study of the Book each day, together with the reading of many valuable works on the subject. Now that so much study has been given to the Bible by the most learned men, we have countless sources of help in the field of Biblical research.

If you are a teacher in the Sunday-school, will you not try to train yourself in the knowledge of the Bible and do what you can in the training of others? In this way you may be of great assistance in the promoting of the Kingdom of Heaven.



### A Brief Catechism.

Mention was made in the last issue of The Friend of the brief catechism prepared by the Rev. C. G. Burnham of Lahaina, Maui, and its virtues set forth among the "Wailuku Notes." It seems fitting to make further mention in this department of The Friend, because of its relation to the training of our young people, of this worthy little work and to commend the booklet to teachers in our Sunday schools. Instruction of this character is greatly needed in our schools, and we should do all we can to promote the knowledge of the Truth as it is in Jesus.



### Home Influence.

There are three great lessons to be taught a child as a beginning of religious training—reverence, obedience and duty to others.

The foundation of religion is reverence—that recognition of the spiritual which surrounds us and awes us. This sense of reverence begins in the home. Is it not natural that the little child should look

up to the superior power and knowledge of his parents, under whose care he finds himself? At an early age we may see signs of his reverence for the beautiful. What little child ever looked at the stars at night or the glories of the sunrise or sunset without a feeling of sublimity? It is easy for him to reverence, love and trust the one who made these wonderful things, as well as all creatures, both great and small.

The next great lesson for him to learn is obedience, and this lesson is learned at home. His future welfare demands that he learns to obey. If he learns to obey his parents, submit his will to theirs, it will not be so hard for him to submit to the will of God, but the latter is a hard lesson for him if he has not learned the former.

The third lesson is duty to others, which also has its beginning in the home where the child should learn to be fair, to consider others. Teach him the Golden Rule. After he leaves his home if he has learned this lesson well he can easily extend to his larger circle of fellow men with whom he comes in contact.

So a child should grow in reverence, obedience and duty to others, to the extent that the spirit of the home is sincerely Christian.



### San Francisco, 1911.

The thirteenth International Sunday School Convention will be held in San Francisco, Cal., from June 20-27, 1911, and already word has come from the authorities that Hawaii is expected to send a good-sized delegation. It may not be possible for us to send as many delegates as we should like, but surely there are some Christian workers who are in a position to represent these islands at the convention. Let any who are planning to visit in California next June please bear in mind the date for the great gathering of Sunday school workers and make an effort to be present.



### The International Association.

Judging to reports and letters and other literature, the International Sunday School Association is doing a very active and helpful work in the interests of the Sunday schools all over the United States and in other parts of the Western Hemisphere. The work is well organized

and the various departments seem to be alive to any new method that will make for progress.

It is the wish of the Association that organized work in Hawaii may be more effective. If each school will do its part and each teacher and superintendent do his work faithfully, and each island association do what it can and the Territorial Association do all in its power, then organized work in Hawaii will be of real value and the work will go forward steadily.



### EVENTS.

July 31—Sunday baseball at Athletic Park attended by gambling and rioting; several arrests

Aug. 1.—Dr. Victor S. Clark appointed head of Board of Immigration for this Territory

2—Honolulu Iron Works reported as having contract to build another big sugar mill in Formosa.

5—University Club occupied its new home.

6—President Henry Churchill King of Oberlin College visits the islands.

7—John Aguias, Portuguese boy employed by Davies & Co., drowns at Waikiki, a result of bathers pretending to be drowning.—Corner stone of Kaumakapili Church laid.

9—Tidal wave at McGregg's Landing, Maui.

10—Final plebiscite returns printed. For Prohibition 2,262, against Prohibition 7,501.

11—Barkentine Helga (British) wrecked on Waikiki reef. Total loss.—Agitation for free milk brings out official testimony in favor of Pond Dairy, which had aided Dispensary.

12—Owners of Fort street Mahuka property want United States to pay over half million dollars for the property.

13—Gov. Frear planning to incorporate features of "George Jr. Republic" in the reform school at Waialae.

16—Nuuanu dam cost \$298,563. Governor Frear says it is worth three times cost.

19—American Hawaiian Steamship Nevada carries a passenger as assistant purser; question of evading tlaw arises.

### RESPONSIBLE

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20.—Final game of excellent polo tournament attended by riders from Kauai, Oahu and Maui.

22.—Sport of shooting flying fish inaugurated.

23.—Waialua Agricultural Co. prepares one shipment of 500 gasoline drums filled with honey, 25,000 gallons.

24.—George Freeth, formerly of Honolulu, awarded medal by special act of Congress for life-saving at Venice, California.

26.—Precinct nominations of Republican party, more excitement than in Prohibition campaign. Increased number of cavalry companies ordered for Oahu.

28.—Automatic telephone system installed.

29.—Visit of honorary commissioners of Associated Chambers of Commerce of the Pacific Coast en route to Japan and China

#### DEATHS.

In Honolulu, Aug. 2, Mrs. Alice M. Tackaberry Johnston. Services at the Methodist Church.

In Honolulu, Aug 3, Adolph Kroll, son of Rev. Leopold Kroll, aged 7 years.

In San Francisco, Aug. 5, Mrs. J. S. Hopper, aged 77 years.

In Honolulu, Aug. 6, F. M. Otremba, wood carver, aged 57 years.

In Honolulu, Aug. 12, Samuel N. Emerson, oldest son of the Emerson missionary family, aged 78 years.

In Honolulu, Aug. 19, Francis Dower, son of the late Captain Dower, aged 9 years.

In Honolulu, Aug. 20, Captain Andrew Fuller, aged 60 years.

In San Francisco, Aug. 20, William H. Berger, aged 33 years.

In Honolulu, Aug 21, Henry Thurston Taylor, aged 55 years.

#### MARRIED.

BOND-ELSTON—July 30, 1910, in Berkeley, Cal., Robert Bond and Miss Rowena Elston.

MACKINTOSH-CLARK—In San Francisco, August 3, 1910, C. A. Mackintosh and Miss Susan J. Clark.

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FERN-SILVA—In Honolulu, Aug 6, Mayor Joseph J. Fern and Mrs. Emma Silva, by the Right Rev. Bishop Libert.

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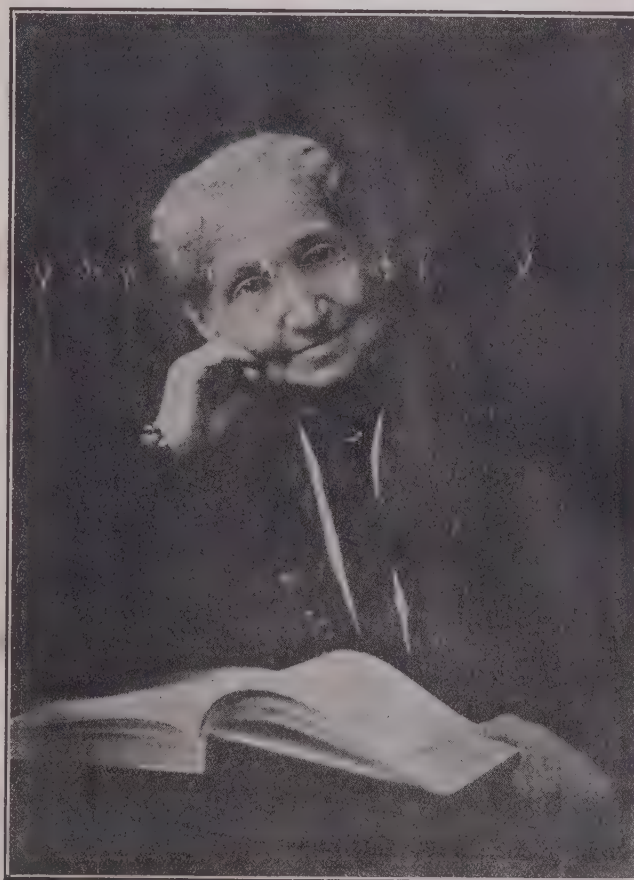


# The Friend

Vol. LXVIII.

OCTOBER, 1910.

No. 10



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## THE FRIEND

Is published the first week of each month in Honolulu, T. H., at the Hawaiian Board Book Rooms, cor. Alakea and Merchant Sts. Subscription price, \$1.00 per year.

A special rate is made to Mission Churches or Sunday Schools in the Islands. Clubs of 25 to one address 25 cents apiece per year.

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All Communications of a literary character should be addressed to THE FRIEND, corner Alakea and Merchant Sts., Honolulu, T. H., and must reach the Board Rooms by the 24th of the month.

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Entered October 27, 1902, at Honolulu, Hawaii, as second class matter, under act of Congress of March 3, 1879.

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# The Friend.

OLDEST NEWSPAPER WEST OF THE ROCKIES.

Vol. LXVIII.

HONOLULU, H. T., OCTOBER, 1910.

No. 10

## TREASURER'S STATEMENT.

Aug. 20 to Sept. 20, 1910.

### RECEIPTS.

|                              |           |
|------------------------------|-----------|
| A. B. C. F. M.....           | \$ 115.00 |
| A. M. A.....                 | 3.00      |
| Chinese Work.....            | 20.00     |
| English Portuguese Work..... | 30.00     |
| Friend .....                 | 24.70     |
| Hawaii General Fund.....     | 30.50     |
| Hawaiian Work.....           | 5.00      |
| Hoaloha .....                | 143.99    |
| Hyde Property Income.....    | 2.80      |
| Invested Funds.....          | 382.20    |
| Japanese Work.....           | 93.00     |
| Kalihi Settlement.....       | 253.25    |
| Maui General Fund.....       | 100.00    |
| Oahu General Fund.....       | 644.00    |
| Office Expense.....          | 3.20      |
| Palama Settlement.....       | 50.00     |
| Tomo .....                   | 2.00      |

\$1,902.64

### EXPENDITURES.

|                               |          |
|-------------------------------|----------|
| Alexander Settlement.....     | \$ 75.00 |
| Bush Place.....               | 12.42    |
| Central Kona Settlement.....  | 25.00    |
| Chinese Work.....             | \$193.50 |
| Salaries .....                | 510.95   |
|                               | 604.45   |
| Educational Fund.....         | 140.00   |
| English Portuguese Work....   | \$ 32.00 |
| Salaries .....                | 728.50   |
|                               | 760.50   |
| Friend .....                  | 62.05    |
| General Fund .....            | 11.10    |
| Salaries .....                | 605.00   |
| Hawaii General Fund.....      | 3.75     |
| Salaries .....                | 417.05   |
| Hoaloha .....                 | 49.51    |
| Hyde Property Income.....     | 50.00    |
| Investment .....              | 336.25   |
| Japanese Work.....            | \$ 78.00 |
| Salaries .....                | 761.75   |
|                               | 839.75   |
| Kalihi Settlement.....        | 314.00   |
| Office Expense.....           | 28.25    |
| Palama Settlement.....        | 166.00   |
| Preachers' Training Fund..... | 25.12    |
| Tomo .....                    | 33.00    |
| Waiakea Settlement.....       | 75.00    |

\$4,633.20

Excess of Expenditures over receipts .....\$2,730.56

Overdraft at the Bank.....\$ 413.66

T.R.

## HARMONY TOO HIGH PRICED.

The Republican party in Hawaii is again in quest of solidarity. It is buying up peace in its ranks in order to win at the polls. The price that it pays (at least a part of it) looks innocent enough: it is SILENCE.

But Silence is by no means unfailingly fair.

Concerning the Delegate, for instance, Silence is working great unfairness. Unspairing praise is heaped on Kuhio for securing a number of benefits from Congress for Hawaii. He will be voted for on that issue, while George B. McClellan, who was a very large factor in all Congressional effort, is commonly ignored.

Probably a recent criticism of Kuhio by a Honolulu gentleman had a slant too unfriendly when he said, "One act of Kuhio's alone has my unqualified approval—his selection of a secretary." As it seems more probable that the "selection" referred to is not Kuhio's but the result of a political maneuver whereby a striking Hawaiian figure looms big at the head of a ticket—properly ballasted by some unadvertised ability—the criticism falls still wider of the mark. It all seems rough on Mr. McClellan; but it may be answered that he knew what he was doing when he took that particular position. In which latter case the unfairness is more apparent than real: perhaps fewer people are fooled by the combination than we supposed.

## Speak Up.

But there is a graver count against Silence in the case of Kuhio. The big winsome dollar that so readily covers the public eye, seems to have spread down over the mouth, so that there is no seeing nor speaking of anything else. In the belief that there is something bigger than dollars and finer than silence, we hold that Kuhio should be held to account for his political trickery in the matter of the plebiscite. As a candidate for one of the most important offices in the gift of the people, let him answer to his record on that question.

Was he not avowedly for Prohibition in the hearing before the Congressional Committees—fighting the Curtiss bill only on the issue of "Home Rule"?

Did he not accept a place on the People's Prohibition Campaign Committee?

Did he get a "tip" that the Liquor people were going to win, that he went back on his promise to "stump" the Islands for Prohibition?

Was his trip to Reno "for his health" or to kill time?

Was the coming in of the yacht Hawaii (ahead of expectations) somewhat disappointing to a man who could not on election day inform the public explicitly which way he was intending to vote?

All this may involve a dead issue in the minds of some. But the liquor issue is never a dead one; neither is the question of a man's honor.

Kuhio will lose some votes unless he can explain himself satisfactorily on the above points.

T. R.

## A DISTINGUISHED VISITOR.

Honolulu is again honored by the presence of Mrs. S. L. Mills, so well known to many residents here, who is spending a few weeks in her old home, where she so successfully labored in the cause of education, with her husband, the late Rev. C. T. Mills, D. D. Though for over forty years Mrs. Mills has been a prominent figure in educational circles in California, she retains a warm and vivid memory of the days she spent in the "sixties" at Punahou, helping in a marked degree, to guide into active manhood and womanhood many who have held and are still occupying positions as leaders in the enlarging life of Hawaii nei. Prior to their residence in Hawaii, it will be remembered that Dr. and Mrs. Mills were engaged in missionary educational work under the American Board in India. After their years of earnest effort at Oahu College, they entered upon their great work for the education of the young women of California and adjacent states and territories. Many of our own island young ladies have shared in the benefits of the Seminary and College life, initiated by them both at Benicia, and later at the beautiful school home near Oakland. After the death of her husband Mrs. Mills carried forward alone this splendid undertaking, with a heroism, de-

termination and ability which places her in the front rank of leaders in the cause of woman's education in the United States. She has lived to see the accomplishment of a great work, and prophetically sees the coming of a still greater. Within the past year she has resigned her position as active president, and to this important post the trustees have elected Dr. Luella Carson, a lady of marked ability and leadership. With this coming year the history of the seminary, so fruitful in good results, will close, and Mills College, now well established, will continue its beneficent work for young women. Hawaii owes a debt of gratitude to this noble woman, now "within our gates." On the eve of her eighty-fifth birthday, she radiates still the marvelous vitality which has so preeminently characterized her through a long lifetime of intensest effort. Her heart still beats true for the best interests and the highest development in these "isles of the sea," as for the advance of all that is good on the mainland. She still remains with us as an inspiration and benediction! We feel that we voice the sentiment of a host of friends here in the land of her earlier activities, in extending to their noble lady a hearty and affectionate "Aloha nui loa." F. W. D.

#### A HOOKUPU TO MRS. MILLS

A group of "old girls" of the Mills period of Punahou school days made a pilgrimage to Moanalua on a Saturday afternoon to pay their respects to their old-time teacher, Mrs. Mills, founder with her husband of Mills College, California, who is the house guest of Mr. and Mrs. Frank Damon in their "Isle of tranquil delights." Repudiating "The Blue Book," with its unerring birth dates, and all the evidences of the marches and countermarches of time on their beaming faces they drove dull care away to be girls again just for the day, and enjoy the unique pleasure of a hookupu with all "its historical associations," modifying details to suit up-to-date conditions. Mrs. Mills and her hostess, Mrs. Damon, stood in the doorway of the pretty bungalow to receive the approaching procession, headed by a "Mills Girl" bearing the mammoth flower of the Aurelia Siboldi, its twelve great spoke-like fronds radiating like a rimless wheel from the center, and all studded with crimson buds just ready to burst into bloom, its bearer lost in the mazes of the great red flower octopus, and flanked by a Daughter of Hawaii chanting a Kamehameha mele. A company of kahili bearers followed with their offerings. Kahilis are rarely seen these days beyond the confines of the

Bishop Museum. The real article gave place to the large golden fan-like leaf of the Aurelia Siboldi, held high, and carried with as much stately dignity as memory could bring out of the old Kahili days. Halting before our alii, Mrs. Mills, with profound respect all offerings were placed at her feet. Bedecked with leis and flower crowned she stood, smiling and bewildered at the puulos of bread fruit, Hawaiian oranges, papaias and guavas, with their appetizing flavors and the luau suggesting ti leaves so picturesquely wrapped about them. Past and present were discussed on the hospitable lanai with its charming vista of mountains, valleys and cane fields. Names were spoken tenderly that will never again respond to the roll call. Photographs of Mills College were made living pictures by Mrs. Mills' enthusiastic comments. Dainty refreshments were served.

The cool sherbert brought to mind the blessings of today, against the time when ice was unknown, and with cherished memories of a taro leaf folded into a cup and filled with clear, cool water at the Punahou bubbling spring in the long ago.

ELLEN A. WEAVER.

Honolulu, Sept. 25th, 1910.

#### THE CANDY STAND.

People who pass by the schools at the recess periods are greeted with a sight which is anything but creditable to our city. Standing near the school gates will be seen one or more candy and soda water stands, from which Chinamen of benign countenance dispense their sweets to a swarm of boys and girls and little children. The crowd of pupils is sometimes so great that one wonders if there has been an accident, but on drawing nearer he finds them drinking, smacking their lips, sucking their sticky fingers and talking to each other with mouths half full.

With stomachs thus polluted and their mind's keen edge already turned these pupils take up their studies in the early morning; at recess, instead of rushing out for healthful sport, again they hang around the candy stand; at noon likewise, and sometimes at the close of school the scene is repeated.

Given a permanent candy stand at the school gate and the debauchery of the child's mind is well nigh inevitable. To protect their children from it many parents try to inspire them with better ideals and give them no money to spend, but candy and soda water thrust under the very nose of the ever hungry and thirsty school child—how can they help being a severe temptation? How often does a child harbor resentment against kind parents because they do not give

him a few nickels for refreshments! or how often may he be tempted to get a little change by deceit, so that he may enjoy himself and be like other boys!

We cannot help inquiring, 'Why are these candy stands allowed to encamp around the schools? Do we think our children ought to be thus pampered? Or is it the dear Chinaman's smile we cherish for the children, so that we can not bear to banish him from our school gates? We wonder how many parents are aware of the demoralizing influences that center in the candy stand!

#### MIDWAY ISLAND

Hail to thee, watcher on this somber waste.  
Thy mother is the first of earth-born daughters,  
The deep abyss congealed from primal mists.  
And there the brooding Spirit still persists,  
Upon the bosom of the surging waters;  
From great creative days that never haste,  
2.

Set as a beacon in the boundless ocean,  
Built on a rock, thou dar'st to stand alone.  
Alone when cloud-banks fill the gloomy sky;  
Alone when lightnings flash and storms beat high;  
Alone when dying surges cease to moan,  
And slumbering waters lie without a motion.  
3.

Far out upon these barren solitudes;  
Beyond the rush of eager throngs; beyond  
The strife for all that warring men have sought;  
Beyond the civic claims that warp our thought,  
Holding us down to forms as with a bond,  
I'd rest at last, and cease from all these feuds.  
4.

The fellowship of ever-thronging waves  
Has not the fevered touch of toil and stress.  
The thrilling cries of far off seabirds sound  
Upon thy cliffs, and echoes shrill rebound,  
Till plaintive strains are stirred in each recess,  
Within the somber depths of all thy caves.  
5.

These birds that greet us with their piercing tone,  
Are the swift flying tenants of the deep,  
Are messengers of courage, hope and cheer;  
For they are free. Their voice is loud and clear,  
While their triumphant wings mount with a sweep  
Up to the dizzy heights to man unknown.  
6.

Oh that to me were known those sacred heights,  
That I might see what man has never seen;  
Might find the pillars thou hast planted so  
That storms can never shake. For down below  
The storm-line lies the stable rock, in green  
Pellucid waters, full of subtle lights.

JOHN T. GULICK.



## BISHOP HONDA.

We have been glad to welcome Bishop Honda, who stopped over in this city for a few days on his return from the World Missionary Conference in Edinburgh.

On his arrival in New York a few weeks ago, Bishop Honda with Dr. Ibuka, president of the Meiji Gakuin, Tokyo, endeavored to arouse interest in the proposal to establish a Christian University in Japan. The matter was laid by them before an informal conference of board secretaries and members held recently in New York. The proposal has in a general way been supported by the Edinburgh Conference and it is hoped that something may issue from it.

Bishop Honda has the distinction of being the first, and thus far the only Japanese who has been consecrated to the office of bishop. In him the great test has been made, and we have heard of no one who disputes his personal fitness for the office.

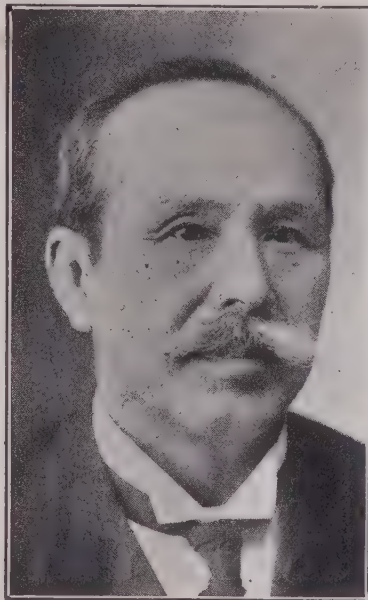
In the political world as well as in the religious Bishop Honda is well known. Strong pressure was brought to bear upon him to represent his district in the Diet, when that body was first opened in 1890. It was a great temptation, and most of his friends, both Japanese and American, expected that he would regard this as a higher call, but after a long hard struggle he "decided to serve the Lord as one of his humble servants."

## Story of His Conversion to Christ.

Union meetings have been held in all of the Japanese churches in this city and addressed by Bishop Honda. In his sermon in English at the Methodist church on September 25, he gave an account of his conversion to Christ, of which the following is a brief resume: He had been from early youth a sincere follower of the ethics of Confucius. Obedience to parents, loyalty to the empire, truthful in conversation, respectful to elders—had constituted the whole of his moral training. He had, however, early awakened to a deep soul hunger which ethics alone could not satisfy. He longed for spiritual peace and power. While still a youth, came the Civil War, and he devoted his attention to military tactics. This proved some diversion.

Later came the restoration of the Emperor, the overthrow of feudalism and the confiscation of all lands belonging to the Samurai class. His family was reduced to poverty. It was then that his spiritual struggles were renewed and intensified. He journeyed five hundred miles from his home in the northeast part of the empire, on foot mostly, to Yokohama and joined a class of young men for the study of English. This was

his first contact with missionaries, whose religion he greatly despised but whose righteous lives and patient, painstaking disposition he came more and more to admire. Men, like Doctors Brown and Ballagh of the Dutch Reformed Mission, greatly interested him and influenced him in the right direction.



BISHOP HONDA

The only Oriental holding the office of Bishop.

At last, eleven of the young men of his class in English were secretly baptized in 1870 and the first Protestant Christian Church was organized in Yokohama. The following year he also was baptized and admitted to membership. Then followed severe persecution. Several of these young men were disinherited. They were driven from home and deserted by friends and relatives. But they all stood the test and most of them continue even to this day as leaders of church work in Nippon.

The Bishop gave an interesting account of the present status of Christian work in his own country as well as the new mission recently established among the ten thousand or twelve thousand Japanese in Korea, under the direction of Rev. H. Kihara, formerly pastor of River street church of this city.

## MAUI HAPPENINGS

The semi-annual meeting of the Maui, Molokai and Lanai churches was held in the new church at Kaunakakai, Molokai, beginning Sunday, the 18th of September.

The Hawaiian Board was represented by Rev. W. B. Oleson, O. H. Gulick, H. P. Judd, C. G. Burnham, and R. B.

Dodge. Between fifty and sixty pastors and delegates from Maui were present. This number swelled to 140 for the Sunday morning service and by afternoon over two hundred people were present for the Sunday School convention.

The Hawaiian Board should feel very happy over the work which Rev. Mr. Iaea opened at Kaunakakai a little over two years ago. From the old tumbledown meeting house the congregation, now considerably enlarged over former days, has moved into a beautiful new structure, costing over \$1,300, built under the direction of a committee of which Mr. Geo. P. Cooke was chairman, and Rev. David W. K. White, our Lahaina pastor, architect and inspector. Green and white are the color effect on the outside; the inside is highly polished with exposed truss work to the very roof. The accoustics are perfect. The church is supplied with an organ and hymn books, the gifts of Mr. and Mrs. Cooke, who attend church here every week. Mr. Cooke plays the organ, and keeps the congregation up to excellent time in the singing.

Rev. Mr. Gulick preached the sermon of dedication. A printed service, which was prepared with the help of Mr. Nakuina some two years ago, and published by Mr. Dodge, was used by the pastor and his congregation. Over \$200 was raised by the convention for the church, and the small remaining debt is now entirely cleared off.

The work of the Monthly Ministers' School of Maui showed good results in the presentation to the meeting of some excellent work in the Old Testament prophets by those who had been working together along other lines of study for the past few years. Under Mr. Judd's stimulating opening lecture at the class last month upon the Prophets, the suggestion was made that several of the men prepare and read papers at this Kaunakakai meeting. Excellent work of an unusually interesting character was presented by Mr. John Kalino and Rev. George M. Kauaulalena, and some English speaking pastors.

A delightful feature of the days on Molobai was the excellent luau given by Mr. and Mrs. Cooke at their beautiful ranch home in honor of the first birthday celebration of their young son, George Paul Cooke, Jr. The delegates greatly appreciated this delightful occasion.

R. B. D.

**"Beginning at Jerusalem"**

Our Gospel responsibility probably covers the kitchen and the back yard.

Give the cook **THE TOMO.**

soc. a year.



## MISSIONARY WORK FOR RUSSIANS IN HAWAII.

Professor Alexander's History informs us that one hundred years ago, or from 1809 to 1816, through the agency of the Russian governor of Alaska, Baranoff, and others, several Russian adventurers and traders visited these islands, and gained a slight foothold on the island of Kauai, but by the command of Kamehameha I. their enterprises were thwarted and they were expelled from these islands. In 1816 the famous explorer Kotzebue visited these islands and held friendly intercourse with Kamehameha. Since then for a hundred years the Russian people have scarcely touched Hawaii. Now in a wholly different form have the Russians come into our midst. A few of them are to be found at Pahoia in the ohia forests of Puna, working in the saw mill which is producing ohia ties for California railroads. Companies of them are to be found on several of the sugar plantations. A scattered few have found employ in Honolulu; and there remains a small colony in the district of Iwilei in Honolulu.

A most interesting work for the children of the Iwilei settlement has been begun by Miss Isabel Namau, assisted by Miss Mabel Ahina, of the Kaumakapili church. These two ladies have gathered upwards of forty of the children of this suburb in a Sunday school. From 25 to 30 of these interesting Russian children, together with six or seven Hawaiian, and two or three Porto Rican children were in attendance at the Kaumakapili Sunday school review last Sabbath morning, led by the tact and loving supervision of these two Hawaiian maidens. The gospel light was brought to these shores ninety years ago, and now we find these Hawaiian Christian ladies bringing these gospel blessings to these children of Russia.

God bless the faithful Sunday school teachers and give them the joy of seeing gospel light spreading among our polyglot people.

O. H. G.

## BOY SCOUTS.

Colonel Bullard, of the 22nd U. S. Infantry, who has been conducting the instruction camp for the officers of the National Guard, gave an address on the Boy Scout movement in K. of P. Hall Tuesday night, Sept. 18th. A number of prominent local educators and people interested in boys heard him, and as a result are "boosting" the movement. About 70 boys are already enrolled.

## FOR FLOOD SUFFERERS IN JAPAN.

Some contributions have come unsolicited to the Hawaiian Board for the flood sufferers in Japan.

Naturally there are some who like to contribute in this way because of their friendship with missionaries in Japan.

Especial interest is felt by some because in the very center of the flooded district lives Rev. Hilton Redley, who is well known and highly esteemed here both by Americans and Japanese, and through whose co-operation a new evangelist and wife are now on their way to take up work in Hawaii nei. Mr. Redley's personal losses by reason of the flood were heavy, and the homes of many of his Japanese fellow workers and Christians were damaged or swept away.

If others wish to aid the sufferers thus through the agency of the missionaries of the American Board, their contributions will be forwarded by Mr. Theodore Richards, treasurer of the Hawaiian Board, Box 489, Honolulu.

## A NOBLE RECORD

We feel sure that the readers of The Friend will find this report of the educational work carried on by Rev. Mr. Okumura most interesting:

During the past fifteen years 251 children have been received into the Japanese Christian Boarding School for the purpose of English and Japanese education under my care of Christian training. Of these students 37 were girls. Some of the children have remained with us more than ten years, while some have left in a few months. Our school has provided for mercantile life in Honolulu, two faithful banking clerks; also several clerks and workers who fill responsible places in stores and on plantations. Eight of our young men are receiving higher education on the mainland.

We give especial thanks to God for His help and guidance in sending one of our earnest Christian workers to the field at Ewa, while another is sent to the Osaka Bible School. My son is taking a theological course at Yale College. Six more young men are preparing for Christian ministry.

These are encouraging facts, and we feel sure our kind-hearted friends who have so generously assisted our work, from time to time, will join us in thanksgiving.

The much-talked of Mid-Pacific Institute is a reality. We take pleasure in sending our boys to the Institute. We are grateful that the many hard problems are solved, and that our school con-

tinues under the auspices of the Hawaiian Evangelical Association as a preparatory to the Institute.

By the kindness of the Hon. W. R. Castle we are now happily located in a pleasant and beautiful home on King street. We express our sincere thanks and deep gratitude to the Hon. W. R. Castle and to others, who have rendered assistance towards the deficit of the last report by the following donations:

Mr. S. M. Damon, \$25.00; Mr. G. P. Castle, \$100.00; Mr. F. A. Schaefer, \$25.00; Mr. A. F. Cook, \$10.00; Rev. F. S. Scudder, \$5.00; Prof. W. D. Alexander, \$5.00; Hawaiian Board, \$200.00; Hyde Premises Investment Fund, \$100.00, making a total of \$470.00, and leaving the small deficit of \$108.20, to be carried over to the next report.

During the winter we had 64 children; 8 were supported free of charge, 11 paid half rates.

The semi-annual financial report is respectfully submitted.

T. OKUMURA,  
Principal.

Semi-Annual Financial Report  
Japanese Christian Boarding School,  
From January 1st to June 30th, 1910.

## RECEIPTS.

|                                            |            |
|--------------------------------------------|------------|
| Boarders .....                             | \$1,002.50 |
| Mary Castle Trust .....                    | 150.00     |
| Mary Castle Trust (for family board) ..... | 150.00     |
| Mrs. J. B. Atherton .....                  | 100.00     |
| Mrs. H. C. Coleman .....                   | 50.00      |
| Hawaiian Board .....                       | 60.00      |
| Total .....                                | \$1,512.50 |

## DISBURSEMENTS.

|                                        |           |
|----------------------------------------|-----------|
| Rice and bread .....                   | \$ 445.65 |
| Groceries .....                        | 823.75    |
| Fuel .....                             | 50.00     |
| Washing .....                          | 110.25    |
| Wages, cook and general servants ..... | 174.00    |
| Minor Expenses .....                   | 50.30     |

|                                |            |
|--------------------------------|------------|
| Total .....                    | \$1,653.95 |
| Deficit .....                  | \$141.45   |
| Deficit from last report ..... | 108.20     |

Total deficit .....

\$249.65

## A HEALTH PRECAUTION.

The automobile will stir up and scatter through the air a thousand times more germs than the pedestrian can do. Is it not even more important therefore to keep the streets clean than to guard the sidewalk from pollution. Strict regulations against spitting on the sidewalk only aggravate the danger unless the rule is as strictly enforced on the street.



## The Scribe's Corner

REV. WM. BREWSTER OLESON

*Corresponding Secretary.*

**"Not by chance is it that the incoming century finds so many thousands of souls representing all the greater nations and greater faiths of east and west, filled with the conviction that the world is capable of being made better; that sin is the social plague that blasts human life; and that they that are strong ought to bear the infirmities of the weak, and not to please themselves."**

—Charles Cuthbert Hall.

### Clinching a Good Thing.

A pledge to give \$5000 to the permanent endowment of Hilo Boarding School has just been received by the trustees conditioned on the securing of \$10,000 from other givers, thus making a prospective addition of \$15,000 to the permanent funds of this well-known and successful school. There is no more worthy call before the giving public of Hawaii today than to clinch this generous gift by raising the necessary \$10,000 to secure it. It should be an easy matter to accomplish this. The securing of the \$15,000 thus hoped for would bring the permanent endowment of the school to within \$10,000 of the \$100,000 fund which would make the school under present conditions self-supporting. Will not some of the generous givers of the Territory take up this matter at once, and make it possible, first of all, to secure the \$5000 conditionally pledged, and then later to secure the final \$10,000 to make the permanent endowment of \$100,000 complete?

### Working on Right Lines.

The training at Hilo Boarding School is specially practical, and suited to the needs of the young men who are served by this school. Special training is provided in intelligent farming. Efforts are being made to secure a specially desirable tract of government land adjoining the school premises, which will be devoted to farm experiments under Mr. Clowes, a man well equipped by nature and education for this responsible task. There is no measurement of the value of this kind of training for many of the youth of Hawaii. They must get on to the land, in considerable numbers, or go to the wall. To know how to compel the land to give forth its riches is an education worth having. For the government

to promote this kind of training by allowing the school to use land suited to this end is the wisest kind of paternalism. We trust the government may see its way clear to give the largest measure of approval to the plans of Prin. Lyman by making it easy for the school to acquire the land in question for the proposed experiment station.

Note.—Since this paragraph was in type, the above mentioned tract of land has been placed under the control of the Federal Experiment Station, who will establish on it a Farm Experiment Station under the direct management of Prin. Lyman. This arrangement is an eminently wise one, and we congratulate all parties concerned.

### Politics and Religion.

They will mix. In fact, they mix a good deal in this country. Were it not for this fact, possibly politics would be worse than at present. In all likelihood religion helps politics more than politics helps religion. Certainly the deeper religious convictions have less sway where the atmosphere is surcharged with political excitement. This was the case recently at Hilo where the Association was sandwiched in with two political conventions. At some of the gatherings it was difficult to detect at a distance whether a man was a Republican or a Home Ruler or a Christian! The writer was present at a supervisors' meeting during his stay in Hilo that was opened with prayer; and he passed the hall where a political convention was singing

"Our fathers' God, to thee,  
Author of liberty,

To thee we sing:  
Long may our land be bright  
With freedom's holy light;  
Protect us by thy might,  
Great God, our King."

Certainly we are many of us home rulers in our love of country and in our longing for God's blessing on the land. It would certainly be no disadvantage to our politics if there were a little more of genuine religion mixed with it. The writer has known political conventions where the atmosphere seemed surcharged with the sentiment: 'He who enters here should leave his religion outside.' But the world makes headway. Politics and religion are becoming better friends, and the coalition is not likely to hurt politics any. We are working for the coming of the kingdom of heaven on earth, and when that comes politics and religion will coalesce in a final merger, and the Father's will on earth will be done as in heaven.

### A Seven Days' Wonder.

The people of Molokai have witnessed a mysterious transformation. A bell buoy off Kamaloo Point, that has for years refused to ring, and has been a sort of tossing sphinx on the uneasy billows of that treacherous coast-line, has suddenly acquired the power to send out a searching flashlight that has amazed the fishermen. This has been due to the installing of an acetylene gas lamp in the buoy, that, I am told, needs no caretaker, but works automatically, and is good for six months' service without renewal. No one goes to the light at eventide, but lo! the astonished beholders see the flash come out across the waters regularly with the dying of the day.

Three of us rode for miles together alongshore, a Japanese, a Hawaiian, and a haole. We talked about the mysterious light. We talked in a comical mixture of Hawaiian, English and nondescript. The Japanese was the inquisitive one, the haole furnished the requisite information and the Hawaiian dilated in detail on every feature of the marvelous light. The marvel grew in the eyes of the Japanese at every new development. The cheapness of the light, the long duration of the light, the value of water in producing the light, the simplicity of the process, all appealed to the Oriental imagination. He had evidently had his troubles with kerosene lamps. Here was an easy solution for all his troubles. Why couldn't he have a flashlight buoy in his house? And after a fashion he may, and probably will, for nothing is more than a seven days' wonder in these crowding days that bring the world's latest inventions and plant them squarely in the face of primitive people who are fast becoming the only ones who wonder at anything. However, many a mariner will rejoice every time he sees the Kamaloo gas-light buoy, and will go on his course content and happy.

"I am only One, but I am One;  
I cannot do Everything but I can do  
Something.  
What I can do I ought to do,  
And what I ought to do, by the Grace of  
God, I will do."

## RESPONSIBLE

For those Japanese Servants?

More than we think, perhaps. Let them read a Christian paper in their own tongue. It is **THE TOMO**. 50c. a year

## Educational Advance

F. W. DAMON.

### A MID-PACIFIC GENESIS WITH AN INTERNATIONAL SIGNIFICANCE.

In a recent issue of The Friend a somewhat detailed account of the developing work of the "Mid-Pacific Institute," in both its departments, was given. Hence, at the present time, we would only call attention to the fact that the work of "Mills School," the Boys' Department, has been definitely launched on the campus in Manoa Valley, when "Kawaiahao Seminary" has preceded it by some two years. On September 12th the doors of our splendid new school hall opened in welcome to the noble company of young men and boys of many different nationalities, who, with hearts filled with high hope and expectancy, found here the heartiest of welcomes. The long corridors with their massive stone arches, framing glorious views of mountain, plain and sea, were alive with their joyous voices and hastening feet. Principal Merrill and his efficient and enthusiastic co-workers in the faculty found a great work calling them. Registration and organization have filled recent days to the brim with work. Splendid contingents from the Japanese Boarding School of our honored co-worker, Rev. Mr. Okumura, and from the Korean Mission School of our loyal friends of the Methodist church, with many others, met the "Old Guard" of Mills Institute and already a harmonious and inspiring union has been formed. Work is well under way, ranging from early studies in the grades, up through, to, and well into high school work; a good start has been made in our commercial department and our industrial and agricultural work is beginning to take form. The Oriental studies of this international school are being guided by able instructors. Above all else from the first, the keynote of this school, dedicated to Christ and the advance of His Kingdom, has been sounded in the Institute Hymn, shared by both departments of our "Mid-Pacific Institute."

"We've a Message to give to the Nations,  
That all of the world's great peoples,  
May come to the truth of God."

The new building is proving itself admirably adapted for the purposes for

which it was designed. We feel sure that the noble friend who, with such large foresight, gave this spacious structure to the cause of Christian education, and those other friends, who have so generously aided in its most satisfactory furnishings, will rejoice in the good use being made of this new school home.

It will be of interest to our friends, we believe, to know that in the boarding department of Mills School there are now one hundred and forty-four (144) students, and in the day school forty (40) additional pupils, a total of one hundred and eighty-four students (184). Of this number 87 are Chinese, 64 Japanese, 27 Koreans, 4 Hawaiians, 1 Marshal Islander, 1 Philippino.

In our Girls' Department, Kawaiahao Seminary, there are one hundred and six (106) pupils. The student enrollment in the "Mid-Pacific Institute" now numbers two hundred and ninety (290) with combined faculties numbering over twenty-five ladies and gentlemen. The trustees, faculty and students hope a little later to invite the friends of the work to join in appropriate dedicatory exercises in connection with the opening of this new school hall.



### A MEETING IN MID OCEAN.

The Student Alliance of Hawaii recently most heartily and enthusiastically welcomed a large number of Chinese students en route to the mainland and became their hosts, assisted by certain Chinese merchants, during their stay in Hawaii. Last year a body of Chinese government students passed through Honolulu, numbering over forty persons, but in this last company there were nearly seventy students. They presented a fine appearance as they landed, courteous, gentlemanly, fine-looking young fellows, clad in the array of Harvard, or Yale or Chicago; just from Canton, from Shanghai, and Peking, yet, many of them speaking English with fluency and distinction. Hawaiian sunlight was flooding the wharf, but it seemed as if we were dreaming. The world and the people in it certainly "do move." Three commissioners of education accompanied the party. We were soon "old friends," and the company marched up to the beautiful grounds of the Executive Building. Here bands of ten were formed, each placed under the leadership of a member of the local Alliance, and a pilgrimage to the "sights of Honolulu" was begun. Luncheon was served in the spacious dining hall of the Kawaiahao Seminary in Manoa. Long tables, decorated with tropical fruits and flowers, welcomed

well over one hundred guests. Principals and professors from a number of our local institutions joined in meeting the students at the festive board. The Chinese Consul and his secretaries were with us as honored guests. Later the company adjourned to the beautiful assembly hall, where a most stimulating and interesting hour was passed. "America" and "The Star Spangled Banner" were sung in full chorus, with rousing and inspiring effect. Addresses in the Cantonese and Mandarin dialects and in English followed in quick succession. As the names of the different provinces of the empire were called, the students representing a particular province rose and, as the list was made up we found that nine of the provinces of the great land of China had their representatives in our sea-girt territory. From Chili on the north to Quangtung and Quangsi on the south, including many of the central provinces, bordering the great Yangtsekiang river, they brought their greetings. One told us of his home in that mighty province, in the far west of China adjoining Thibet, a province with an area equal to that of France. Some had been students in different imperial institutions, while others came from St. John's College in Shanghai, from the Christian College of Canton, and other missionary schools. It was a wonderful and splendid roll-call, eloquent in its suggestions of the great work now going forward in China, and prophetic of that still greater work which is to be accomplished. These students have gained the privilege of continuing their studies on the mainland of the United States as a result of their success in passing recently certain competitive examinations in Peking. Their expenses are paid from the Boxer Indemnity Fund; the return of which to China by the government of the United States is one of the noblest and most Christian acts in the history of the onward growth of the human race. These young men, the flower and hope of modern China, form the largest band of students yet sent out by the Chinese government. They are by this time busily at work in some nine of our leading American universities. It is a pleasure for the Friend to present with this issue a picture of this truly historic company, with certain of their island friends, taken at the entrance portal of Mills School, of the Mid-Pacific Institute. College "yells" and cheers filled the air as the steamer bearing these young Argonauts, seeking a treasure more precious than the "Golden Fleece," swung out into the harbor, on its further journey. May their highest hopes be realized and China and the world be blessed through their efforts!





GOVERNMENT STUDENTS FROM CHINA,  
En Route to the Mainland, visiting the Mid Pacific Institute.

### THE GOOD WORK AT THE HILO BOARDING SCHOOL.

We are glad to hear from Principal Lyman as follows:

"School opened on September 5th with a promising number of pupils, the new pupils being mainly Hawaiians. During the vacation we have erected and fitted out a new three-roomed building. Considerable complicated work has been done in connection with its construction, as it combines steam plant, dairy and poi factory. The masonry, the setting of the steam boiler, and the rather complicated arrangements in the poi factory of automatic lifts, shafting and carrier trays required some careful work, and we are proud to say that we found our school force able to do the work. Not only have the boys received very valuable instruction in this practical work, but their efforts have greatly decreased the total expense. A skilled workman would have charged from \$2 to \$7 a day for the labor they thus covered.

It is only through our doing the work ourselves that we have been able to keep

the expenses at about \$1200. Of this sum \$735 have already been donated.

The steam plant connects with the kitchen, the dairy and the poi house. In our system of improvements it is proposed to place steam kettles in the kitchen, and to fit up a neat little up-to-date dairy, the fittings for which have already been ordered and are on the way.

It was rather an exciting time when the poi factory turned out its first poi on the third day of the school, as machine-made poi was a new idea to the new pupils.

Mrs. E. H. Westervelt, who for the past ten years has been identified with the work, severed her connection with the school last June, in order to place her children in college.

Miss Helen Clowes has been added to the force. Mr. Nelson Stacy entered the field last April to substitute in the carpentry department for Mr. M. Yamamoto while the latter was on a leave of absence in Japan. Mr. Stacy remains in the carpentry department, and as Mr. Yamamoto has returned from Japan, we have thus doubled the strength in the busiest department of the school."

### THE NEW YEAR AT MAUNAOLU SEMINARY.

We are glad to hear as follows from Miss Heusner with reference to this Seminary:

"Maunaolu has once more opened her doors to the girls of Hawaii nei for the purpose of training their young hearts and minds to true and useful womanhood. Nearly all of last year's pupils have returned and many new ones entered, so that the prospects for a full attendance are most promising.

Our teachers found that a delightful vacation could be spent on the islands, and have come back to their work refreshed and ready to put forth their best efforts. With these exceptions there are no changes in the faculty. Mrs. Buckenham succeeds Mrs. Mason as matron, and Miss Estelle Balcom, sister of our music teacher, comes as trained nurse. We are thus enabled to give much more attention to the teaching of physiology and hygiene.

And so we can truly say we are started in on a new year's work under most favorable conditions."



## OPENING DAYS AT KOHALA SEMINARY.

Miss McCormick writes as follows:

"Our school opened last Monday, but we are hardly in order yet, and so have not much to report.

I spent my vacation in Japan, and returned to find the school buildings had all been repaired and many needed improvements made.

We have two new teachers this year: Miss Claribel Bickford, of Los Angeles (a graduate of Oberlin) takes the intermediate work, and Miss Gladys L. Grose, a graduate of Oberlin Conservatory, takes the primary and music work. The other teachers remain the same.

We have enrolled fifty-six girls, but have had to refuse others because of a lack of room and scholarships. The enrollment reached fifty-one the first day, which is splendid for here. There seems to be a tendency toward older girls coming. This year we have only seven in the three lowest grades, the others all entering higher grades—most of them the fifth and sixth."

## SHORT CUTS

A Sermon by Rev. Frank Newhall White, D. D.,  
at Central Union Church.

Some who could not have the privilege of hearing the series of sermons delivered by Dr. White this summer at Central Union Church have expressed a wish that one of them might be printed in *The Friend*. We take pleasure, therefore, in presenting to our readers the following, which was the last of the series:

Doctor White said:

"'No sign shall be given to it but the sign of the prophet Jonah.' The Pharisees asked for a sign, that is, they were after a shortcut to intellectual certainty. The passion for shortcuts, so characteristic of our age, and of all ages, is by no means always a reprehensible thing, as Jesus asserts it was in this particular case. Whether it is wholesome or vicious depends on the kind of shortcut a man is after.

"A goodly fraction of the railway activity of recent years has gone into precisely this work of securing straighter and shorter tracks from place to place, the abolishing of curves, the avoidance of high grades, the tunneling of ridges and mountain ranges. The whole difference between failure and dividends frequently hinges on the discovery of a short cut that makes possible the avoidance of the curve over and the curve around.

"Lee had Grant at bay and foiled him repeatedly during that awful summer of 1864, for the simple reason that he had possession of the inside lines; in other words, controlled the short cuts. Lee could go straight; Grant had to go around. Every successful invention represents a short cut to efficiency; every tool furnishes a short cut to the working hand and arm; telegraph and telephone afford short cuts for speech; speech itself is the consummate short cut in getting ideas from man to man. The history of civilization might be written in terms of the short cut. All honor then to the human endeavor that keeps up a restless search for the short cut.

"But there are short cuts and short cuts,—those that merit only praise, those on the other hand that spell disgrace; those on the one hand that represent a large investment of energy and treasure, those on the other that express sheer laziness and inertia and the passion to get something for nothing. It is needless to say that Jesus accuses the Pharisees, in their search for a sign, of being guilty of this latter thing.

"For what has happened? A wonderful man has appeared that has set the nation agog. The crowd is talking about him. The mob is thronging him. He said striking things. Never man spake like this man. He spoke with an insight and authority never detected in the scribe. He did marvelous things. Health exhaled from his touch like fragrance from an apple orchard in full bloom. He was unusual from every point of view. His personality, his treachery, his character, his deeds, all presented a puzzle that baffled the cleverest. Who was he? What might he be? What they should do is honestly to test him, study him, observe him, examine his claims; in a word, think their problem through. But that takes time, takes brains, takes a costly expenditure of energy. They balk at that. They are busy men, they will have the question settled out of hand. 'Show us a sign,' they demand. In other words, 'Do something startling, extraordinary. We haven't time to waste over you. If you want us to take you at your own rating, compel us to believe by some feat of magic power.' You see what that means, the demand for satisfaction without being willing to pay the cost. They wanted the quarry without the fatigue of the hunt. They asked that the truth be put in their open palms done up in a neat parcel, properly labeled and accredited, without so much effort on their part as the turn of a hand. They wanted, in a word, something for nothing.

"The moment you get at the true inwardness of the situation, you see what a common, prevalent thing it is with which we are dealing. It has a score of disguises, but is the same spirit of mischief and evil under every disguise. Why do people wear amulets and repeat charms? Simply because they have juggled themselves into believing that they can cheat the laws of nature and purchase personal safety in some cheap way that requires no personal watchfulness and effort. How explain the vogue of the fortune-teller and the medium? Why, they stand in popular thought for clever shortcuts to hidden information, to fortune and success. What is the secret of the sway of popular superstitions concerning numbers and days, lucky and unlucky, and the like? Simply, that they are supposed to represent occult influences beyond the control of the will, which, if you can manage to avoid their evil eye and curry favor with them, will work for you instead of against you, and guarantee immunity from danger and a sure road to success, and leave you care free into the bargain.

"These, however, only begin the enumeration. Men are after the short cut in health. A familiar advertisement pictures a gormand with a broad smile on his face seated behind a plethoric turkey sprinkling it with pep-salt, some such legend as this underneath: 'He has no fear of a hearty meal.' The advertisement is a symptom; it answers to a widespread demand, the demand for some device by which a man may eat what and all he pleases, abuse his digestion, violate every law of health, throw caution to the winds, and be immune from the consequences. Many a man, and woman, too, has use for the doctor only as a sort of insurance to cover the risks of reckless indulgence and vicious habit.

"Men want the short cut in business, and so long as they want it with such unanimity there will be no lack of lambs to be fleeced by the bucket shop and devoured by the larger carnivora of the board of trade. Each new day will furnish a fresh quota of gullible victims for the fake mine, oil well and real estate promoter; and all the king's horses and all the king's men will not be able to hold back the crowds that throng the gambling halls and pore over the colored dope sheet of the yellow press. Mighty is the hunger of humanity to get something for nothing.

"Men want intellectual short cuts. Multitudes have found a haven of mental rest in the Roman Church; for



the church has said with siren voice, "Trust your minds and consciences with me, and I will hold them in safe keeping. Leave your doubts with me for solution. I will think for you, prescribe for you, solve problems for you, guarantee the future for you."

"Storm-tossed and perplexed spirits through the centuries have yielded in vast numbers to the fascinating spell of a great institution that saves them the stern necessity of hard thinking and perplexing discrimination, and stands ready at any moment to speak the final word. Its power will continue so long as men are caught by the lure of the elusive shortcut to spiritual certainty.

"Men want the short cut in character and destiny. Most men, it is safe to say all men, would like to be better than they are. They would rather be good than bad. They would be good if it weren't too inconvenient and costly. If only they could take goodness in capsule or tabloid form at night and wake up the next morning transformed in tastes, purposes and enthusiasms—if they could but take their old natures to the tailor or cobbler, and, like clothes or shoes, have them mended while you wait—if only they might make a lucky find of a remnant character on the bargain counter, to be purchased for a song—you could have heaven on earth tomorrow. I believe with all my heart in a genuine and passionate evangelism. But if popular evangelism is suffering any disrepute, it arises from the fact that it offers to the unthinking crowd the one thing it dearly loves, viz., an easy, too easy, shortcut into the kingdom of heaven. Thousands repudiate the Christian life today because they look upon themselves as the victims of misplaced confidence. For were they not assured that, given but the lifting of a hand, a word of confession, a breath of prayer in a moment of contagious excitement, and, presto! old things would pass away and all things would become new; whereas, they found themselves facing the old devil the next day, with a fiercer fight on than before? The hunger for short cuts in religion is ineradicable; men are bound to have something in character for nothing. And in the reaction of disillusionment and disappointment that inevitably follows the abortive attempt they renounce the whole quest with a curse, to the infinite loss of the Master and their own.

"'An evil and adulterous generation seeketh after a sign,' replied Jesus to the demand of the crowd, 'and there shall no sign be given it but the sign of Jonah the prophet; for even as Jonah became a sign to the Ninevites, so shall also the Son of Man be to this generation.' What hap-

pened? Simply this: Jonah the prophet went to Nineveh and warned the people of impending calamity. The Ninevites saw the point. They did not parley, or palaver, or hedge, or shuffle or evade. Without more ado they did what all people in the possession of their senses should do—they set about averting the calamity. They knew where the shoe pinched. They made use of eye and ear and brain and conscience and common sense. They repented, reformed their lives, paid the price in changed characters, cleaned house morally—and the threatening clouds cleared away.

"'And that,' Jesus says to the Pharisee, 'is all the sign you shall have. The signs you are after are not outside you, but inside. You ask me to convince your doubt by a spectacular display of magic power. It would mean nothing if I did. Here I am. My credentials are the words I speak, the things I do, the life I live, the man I am. Use your eyes, your ears, your brains, your consciences. These are the only signs you or any other men will receive. Consult them. They are available; they are enough.'

"The words are as pertinent and valid as though spoken this very hour to men and women of today. Men want short cuts in health; they want latitude to live as they please. They ask for a sign, but the only sign that shall be given them is the sign of the prophet Jonah. They can have health on the same terms as the Ninevites of old, and on no other—clean living, every appetite held in leash, no quarter given to any traitor impulse found in camp, the holy keeping of the body as the sacred temple of the Spirit of God Himself. They have eyes, and ears, and intelligence, and consciences, God given, meant for use. The laws of health are the only road to health, and these are the signs that light the road.

"Men make haste to be rich, and they seek a sign. And they, too, shall have no sign but that of the prophet Jonah. Again the only road to success is that furnished by the nature of things—sobriety, industry, honor, integrity, economy, thrift, truth, justice. 'Something for nothing' is a will-o'-the-wisp, that floats only over the bog. The short cut is short, and the end is the quicksand and the mire. Nineveh is just another way of spelling Honolulu. Honolulu can avert calamity and earn success, as did its ancient Assyrian counterpart, by repentance of its signs, by disinfecting its moral plague spots, by bringing its total life into absolute obedience to the will of God. The open mind, the sensitive conscience, the obedient spirit, the ready will, the consecrated life—these are the signs. There

are no others.

"Men want intellectual certainty. They ask for a sign, a voice out of the sky, a message written on the heavens, an authoritative verdict from a papal chair. And they can have no sign but that of the prophet Jonah. Oh, you cannot have something for nothing. You must pay the price of honest search, eager striving, genuine struggle, determined thinking. You have reason. Do not despise it; use it; it is from God and leads to God. You have conscience; cultivate it. You have the Bible; study and interpret it. You have prayer; revel in it. You have a heart; open it to the light. There is no shorter road. There is no cheaper way. These are the signs; there are no others.

"And what of character? If, conceivably, at every other point—health, business, intellectual rest and peace—one might hope to get something for nothing, when you come to the character that fits one for heaven there, and makes heaven here or there, it is a case of thus far and no farther. If, conceivably, one might capture the prizes of body, mind and trade by the magic of some occult sign, character presents an iron wall to the interloper. If you might possibly hypnotize flesh, brain and fortune, character is sleepless and can never be taken by surprise. Salvation is free; you cannot buy it. But it costs tremendously before you get through with it; costs alertness, costs unflinching courage, costs rigorous denial and sacrifice, costs the fight for mastery, costs the toil of the arduous campaign, costs obedience, loyalty, calmness if you please; costs money, brain, brawn, heart—costs everything. It would be worthless if it did not. It is the costliest thing in the world, because it is the best. The best comes high.

"You are seeking a sign? All well and good, so long as you are after the right kind of a sign. But you have no need to seek signs. You yourself are full of them. Eyes and ears; use them; profit by experience. Common sense; actually follow it, and you'll be amazingly uncommon; most men are playing the fool. Reason; stop trifling and begin to think. Conscience; listen to it, honor it, obey it, quicken it. Heart; follow its instincts, and give it the God for whom it thirsts as the deer pants for the water brooks. Prayer; pray without ceasing, make every deed a prayer. The cross—the cross on Calvary; in the heart of God, in your own life of sacrifice and loyalty. By this sign—by these signs—conquer. By these signs, and by these alone, shall you enter into the character that gives share in the inheritance of the saints in light. Work out your own salvation; for it is God that worketh in you to will and to do of His own good pleasure."

## ❖ ❖ Men Working for Men ❖ ❖

PAUL SUPER

### Going After Them.

The advertising of the Association this fall is the most systematic system of getting men interested in the organization that has yet been made. First a pamphlet called "Where to Invest Your Surplus: A Suggestion to Young Men," was issued. This described the Association in action, showing the prospective member just how it would be to belong to the Association, the things he could do, and the men he would meet. This was followed by a letter to a selected list of business men urging the importance of exercise and describing our facilities for regular and special gymnasium work. To rouse the ambition of young men and get them interested in the educational work, a short illustrated pamphlet called "Some Pointers on Getting There" was issued. There were five of these pointers, of which we reproduce the first:

#### POINTER NO. 1.



The Mountain Top of Success was not Stumbled Upon. It was Reached by Climbing.

You will never meet a good Position and a Share in the Business rolling up Hill. Success in Life will not call and send in its Card, and wait if you are out. You must Work to get to the Top or even well started. If you wish to RISE, resolve to Hustle.

A clincher was needed, to tie up the results of this cultivation. It was sent out in the form of a pamphlet called "Pay Day," gotten up by Mr. Larimer to show the relation of education to the pay envelope. What more was needed? Just one thing. Proof that we could do what we promised. This we offered in the form of a leaflet called "A Delivery Boy Who Delivered," the story of a delivery boy who rose to bookkeeper as a result

of work in our night school. Over a hundred attractive window cards were distributed. An exhibit of former students' work was placed in the window of Day & Co. An attractive sign in front of the building tells the courses we offer, and a similar one shows what classes are held in the gymnasium.

### With What Result?

We are going to break all records in membership and educational enrollment and men using the gymnasium. We now feel sure of 800 members, and 250 in the night school. How we need our new building! That 250 might as well be 400. We could get the men if we could accommodate them. The only question now is one of finding room for those who apply. Meanwhile those who do not come now owing to the unattractiveness of our present building are put in the mood to join once we are well housed. Business man after business man has said this in response to our fall advertising. Y. M. C. A. stock is high, politics and a low stock market not affecting us.



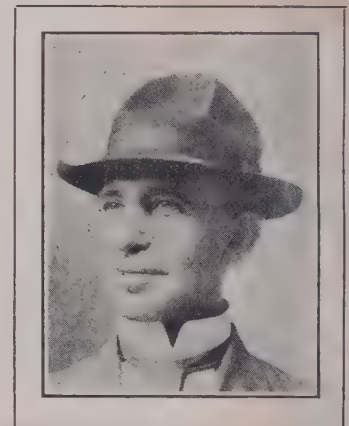
A. E. LARIMER,

Who is making a Big Institution of the Y. M. C. A. NIGHT SCHOOL.

### Watchmen.

This year as never before we have had the problem of the-strange-young-man-coming-to-town presented to us. The temptations the young men coming to Honolulu have to fight are fierce enough

in themselves; but they are made harder by the lonesomeness of which almost all newcomers complain. The solution of this problem is the work of the Young Men's Christian Association and the churches. We put the Association first because of its more ready access to the young men, and its all-week adaptability to their needs. To get hold of these men is the chief ambition of the religious work committee. To this end it has organized a "Watchman's Band," a group of young men who will keep their eyes open for strangers coming to town, and also be on the watch for young men who appear to be going wrong. The group will meet one night a week for Bible study and conference under the leadership of a business man who has had very successful experience in work for young men, leading them to right living and church activity.



Mr. ED TOWSE

For the past five years Chairman of the Membership Committee. He has reduced the work of this committee to a fine art.

### Religious Question Club.

This is another feature of the religious work plans for the winter. Robert E. Speer has outlined a splendid course of studies in what Jesus' attitude is or would be to certain questions. Under the leadership of Mr. Ebersole, a group of men will meet one evening a week in an informal discussion of these topics. It is expected that this discussion will attract many of the members who come in for different purposes. These two classes or groups, we hope, will develop a nucleus for a strong religious work in the new building.

"Say, Dick, what is this new fad they call phonetic spelling?"

"It's the kind, Jim, they used to flog me and you at school for using."



## Our Function.

Last issue we published a quotation from a Chicago secretary on the field of the Young Men's Christian Association. Let us now offer the following quotation from Prof. Theo. G. Soares of Chicago University on the *function* of the Association.

"If anyone ever had the notion, from a study of the Young Men's Christian Association, that a gymnasium or a reading room or a cafe were provided in order sooner or later to get a man into a prayer meeting, he failed entirely to grasp the Association idea. The objective is not the prayer meeting but the man. The man is to be found through every avenue of interest, and his full manhood is to be developed in relating his complex self to his task in the world in a real consecration to human advancement.

The function of the Association, then, is not to get men converted, the various privileges being the baits that are used to catch the fish. Nor is it to provide a respectable young men's club, a little religion tacked on to justify the Christian name. This great brotherhood, nearly a million strong all over the world, means an ideal of manhood that refuses to be satisfied while any single son of the race is stunted, cramped, limited, prevented from coming to his best. It means an ideal of society in which pure blooded, strong manhood, is contributing its best in loyal devotion. It means an ideal of religion in which the great word of Jesus is interpreted in all its fullness, "I am come that ye might have life and that ye might have it abundantly."

The brotherhood exemplifies and actually practices these ideals with increasing significance, and it is clearly in a position to contribute most vitally to the realization of these ideals in the Christian society of the future."

Mr. W. A. Bowen will represent the Honolulu Association at the International Convention of Young Men's Christian Associations, to be held at Toronto October 28-31.

Mr. A. L. Gordon has arrived in Honolulu and has taken up his work as secretary of the O. R. & L. Co. Association work. Mr. Gordon is a college man, and has had three years' experience in work with railroad men, having been assistant secretary of the great St. Louis Railroad Y. M. C. A. The building for this association was erected by Miss Helen Gould at a cost of \$225,000.

Unless we are very unlucky indeed, we all get a fair share of good days in the course of our little lives.

"There is nothing so kingly as kindness and nothing so royal as truth."



## Notes From the Field



FRANK S. SCUDDER

### Echoes from the Edinburgh World Conference.

The World Missionary Conference at Edinburgh has sounded a clarion note to all Christians to enter the whole world field—to take a new grip all together to win the world to Christ.

This conference has set a new standard for missions. It came together, not so much for the purpose of stirring the masses on the subject of missions, but to make a scientific investigation of the present condition of the field as a whole, and one that would serve as a basis for more thoroughgoing work in the future.

When we understand that 1200 delegates and 2500 visitors assembled, every one of whom had devoted years of study to the problem, and many of whom had spent years of patient, self-sacrificing devotion to the work under consideration, we can imagine what must have been the intensity of interest experienced by those who attended.

The distinguishing characteristic of this conference was that it was a *body of experts*, chosen from among all professions, and from all nations to study facts and conditions which had been ascertained by years of painstaking investigation.

### Unity in Diversity.

"More languages were spoken than at Pentecost, yet the proceedings were in English and all understood." Practically every Protestant denomination was represented, yet the question of denominationalism, whenever brought forward, only revealed an overwhelming desire to minimize the difference and magnify the underlying principles of unity between all Christians, while the spirit of brotherly love and the sense of the presence and leadership of Christ were realized as perhaps never before.

### Reports of Experts.

The work of the conference was much facilitated by the reports prepared by eight commissions which had been appointed in advance, and which were composed of prominent leaders in the missionary world. Each commission had been engaged many months in studying and obtaining by letters information relative to the subject assigned to it, and presented its report together with the conclusions and recommendations of the commission. These reports will later be published in eight volumes, and will form

a most valuable library of missionary knowledge. The subjects thus presented were: (1) Carrying the Gospel to All the Non-Christian World; (2) The Church in the Mission Field; (3) Education in Relation to the Christianization of National Life; (4) The Missionary Message in Relation to Non-Christian Religions; (5) The Preparation of Missionaries; (6) The Home Base of Missions; (7) Missions and Governments; (8) Cooperation and Promotion of Unity.

### For Business, not for Parliamentary Debate.

An interesting feature of the conference was the inflexible rule of limiting each speaker to seven minutes in debate.

Lord Balfour was chairman. All discussions were carried on in committee of the whole, of which John R. Mott was chairman. Mr. Mott with his customary tact enforced the rule upon all alike, regardless of their position or fame—a circumstance which caused not a little amusement. The consequence was a series of pithy speeches, full of fire and wit and epigrammatic wisdom, such as may rarely be heard in any assembly.

In order to avoid waste of time over parliamentary procedure all resolutions were excluded, excepting one only, which provided for the formation of a Continuation Committee, in order that the forces set in motion by the conference might be made effective for broader cooperation and further investigation.

### Self Criticism.

Another epoch-making feature of the conference was the disposition to face without flinching every defect that could be pointed out in the wide mission enterprise. There was little self-glorification; on the contrary, often the warmest applause was elicited by speakers who fearlessly exposed the weaknesses of the present work and methods. The church will be brought face to face with the wicked waste of duplicated effort when it hears the emphatic statement that "by reasonable cooperation among the churches the efficiency of the present working force on the foreign mission field would be doubled straightway." There was no disposition to apologize for short-sighted methods or to cover up disagreeable facts. *Facts* were welcomed at whatever cost to pride or personal feelings.

## Cooperation and Unity.

No stronger sentiment found expression than that in favor of cooperation and unity. To the foreign missionary it is soon demonstrated that what appeals to the people of all nations are not the doctrines that divide, but the fundamental spirit and teachings of Jesus. This was well illustrated by the laconic statement of a Manchu who said: "Denominational distinctions do not interest the Chinese." There was no need of any further comment. The spirit and conviction of the conference on this subject was thus summed up by Dr. Barton:

"Most foreign missionaries are teaching the non-Christian world the essentials of Christianity which are held in common by all bodies of Christians. There is not a quarter as much sectarianism abroad as there is at home; and there is less of it in foreign missionary circles at home than anywhere else. It is significant that foreign missions is the only platform on which a world conference could have been held."

## Magnitude of the Work.

We quote again from Dr. Barton:

"The very magnitude to which the foreign missionary enterprise has grown calls not so much for exultation as for a sense of solemn responsibility. It was comparatively easy to supervise the early stages of the work when there were but few missionaries and a small expenditure. But now there are 19,280 missionaries, 98,388 native workers, 1,925,205 adult communicants, 5,291,871 adherents, 81 colleges and universities, 489 normal and theological colleges, 111 medical colleges, 92 nurses' training schools, 1,594 boarding and high schools, 284 industrial training schools, 113 kindergartens, 28,901 elementary and village schools, 1,574 hospitals and dispensaries which treated in a single year 4,231,635 patients, 265 orphanages, 88 leper asylums, 21 homes for untainted children of lepers, 25 institutions for the blind and for deaf-mutes, 21 rescue homes for fallen women, 103 opium refuges, 15 homes for widows, 28 industrial homes, and the annual expenditure is \$24,613,000, while \$2,726,000 more are contributed by the natives themselves. Foreign missions has thus become a vast undertaking. It affects the character and destiny of two-thirds of the human race. Such a movement demands clearness of vision, soundness of judgment, statesmanship, and administrative capacity of the highest order."

When such a body of men as assembled in this Edinburgh conference has thus devoted itself to ten days of debate on sub-

jects presented by experts after deep and exhaustive study and investigation, the Christian world should listen to its voice with as much reverent interest as could be accorded to any church council. We urge upon our readers therefore to give more than passing heed to the following open letter:

### A Message to the Members of the Church in Christian Lands.

Dear Brethren in Christ:

We members of the World Missionary Conference, assembled in Edinburgh, desire to send you a message which lies very near to our hearts. During the past ten days we have been engaged in a close and continuous study of the position of Christianity in non-Christian lands. In this study we have surveyed the field of missionary operation and the forces that are available for its occupation. For two years we have been gathering expert testimony about every department of Christian missions, and this testimony has brought home to our entire Conference certain conclusions which we desire to set forth.

Our survey has impressed upon us the momentous character of the present hour. We have heard from many quarters of the awakening of great nations, of the opening of long-closed doors, and of movements which are placing all at once before the Church a new world to be won for Christ. The next ten years will in all probability constitute a turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted, havoc may be wrought that centuries are not able to repair. On the other hand, if they are rightly used, they may be among the most glorious in Christian history.

We have, therefore, devoted much time to a close scrutiny of the ways in which we may best utilize the existing forces of missionary enterprise by unifying and consolidating existing agencies, by improving their administration and the training of their agents. We have done everything within our power in the interest of economy and efficiency; and in this endeavor we have reached a greater unity of common action than has been attained in the Christian Church for centuries.

But it has become increasingly clear to us that we need something far greater than

can be reached by any economy or organization of the existing forces. We need supremely a deeper sense of responsibility to Almighty God for the great trust which He has committed to us in the evangelization of the world. That trust is not committed in any peculiar way to our missionaries, or to societies, or to us as members of this Conference. It is committed to all and each within the Christian family; and it is incumbent on every member of the Church, as are the elementary virtues of the Christian life—faith, hope and love. That which makes a man a Christian makes him also a sharer in this trust. This principle is admitted by us all, but we need to be aroused to carry it out in quite a new degree. Just as a great national danger demands a new standard of patriotism and service from every citizen, so the present condition of the world and the missionary task demand from every Christian, and from every congregation, a change in the existing scale of missionary zeal and service and the elevation of our spiritual ideal.

The old scale and the old ideal were framed in view of a state of the world which has ceased to exist. They are no longer adequate for the new world which is arising out of the ruins of the old.

It is not only of the individual or the congregation that this new spirit is demanded. There is an imperative spiritual demand that national life and influence as a whole be Christianized; so that the entire impact, commercial and political, now of the west upon the east, and now of the stronger races upon the weaker, may confirm, and not impair, the message of the missionary enterprise.

The providence of God has led us all into a new world of opportunity of danger and of duty.

God is demanding of us all a new order of life, of a more arduous and self-sacrificing nature than the old. But if, as we believe, the way of duty is the way of revelation, there is certainly implied, in this imperative call of duty, a latent assurance that God is greater, more loving, nearer and more available for our help and comfort than man has dreamed. Assuredly, then, we are called to make new discoveries of the grace and power of God, for ourselves, for the Church, and for the world; and, in the strength of that firmer and bolder faith in Him, to face the new age and the new task with a new consecration.

# How about your Sunday School Supplies for next Year?

Consult the Hawaiian Board Book Rooms



## Our Young People

HENRY P. JUDD

### The Maui Association Meeting.

Once more the season for the semi-annual meetings of the Sunday School Associations and the Christian Endeavor Societies in the Territory is upon us.

The gathering of the S. S. Association and the C. E. Societies of Maui County took place in the new church at Kaunakakai, Molokai, in connection with the semi-annual meeting of the Maui Evangelical Association, from September 18th to 20th. On the afternoon of the 17th, the "Mikahala" sailed from Kahului harbor with about fifty delegates and ministers of Maui bound for Kaunakakai. Fortunately the sea was unusually smooth, and the added charm of the almost full moon made the passage a delightful one. At Pukoo, Rev. O. H. Gulick and Rev. W. B. Oleson came aboard, having just attended the meeting of the Hawaii Association at Hilo. Arriving at the Kaunakakai wharf, the visitors were greeted by Rev. I. D. Iaea, pastor of the church, and many others. The trip up the long wharf in flat cars, drawn by the

faithful mule "Hattie," amused and surprised most of the newcomers. There was ample room in the village for the delegates, and all were soon comfortably housed. Mr. James Munroe entertained the Rev. C. G. Burnham, Mr. and Mrs. L. B. Nevin of Kualapuu were hosts for the Rev. R. B. Dodge, and Revs. Gulick, Oleson and Judd were the guests of Mr. and Mrs. G. P. Cooke at their lovely home at Kauluwai.

The opening session of the Association was on Sunday morning, the 18th. A short business meeting to appoint a committee for the service of dedication was followed by the preaching of the dedicatory sermon by the Rev. O. H. Gulick and the responsive readings and prayers of dedication. Then the sacrament of the Lord's Supper was observed, after which an offering was taken for the debt of the new church building. The usual luau in the cocoanut-leaf lanai adjoining the church was a pleasant feature. The afternoon's program included a Sunday school hoike. The schools of Kaluallaha, Kamalo and Kaunakakai were represented by good delegations and showed much careful training and preparation. The Wailau school was represented by the superintendent and one pupil. The excellent team work and correct answers of the pupil excited unusual interest

among the audience. Perhaps the clearest recitation of the day was made by an aged Hawaiian woman, of eighty-eight summers, who is the only one left among the thousand and more members of "Father" Hitchcock's church on Molokai. The time will soon be here when no one living can remember this pioneer missionary of this island.

Sunday evening there was a concert which netted quite a sum for the expenses of the convention and the church building fund.

Monday morning the Association proceeded to the business on the program. The Rev. I. D. Iaea made a few introductory remarks of welcome and explained about the new church building, who made the building possible, and what the future offered in possibilities for the church work at Kaunakakai.

The usual routine business then occupied the Association until 11 a. m., when the "School for Ministers" began its work. There were three papers on the Prophets of Israel and Judah, the first by Mr. John Kalino of Kahului on "Amos," the second by Rev. R. B. Dodge of Wailuku on "Isaiah," and the third by Rev. C. G. Burnham of Lahaina on "Micah." These papers were carefully

(Continued on page 18)

## "How much did he leave?"

Was asked concerning "a certain rich man" who had just died.

"He left it all" was the absolutely correct answer. He could take nothing with him. Still, he might have left it *working for him*.

This is the merit of "THE CONDITIONAL GIFT PLAN: Your money,—property, or whatever can be converted into money,—pays you a good, steady income during your life and goes on working for you and for humanity after you are gone.

So you "make friends (by) the mammon of unrighteousness,"

So also, you "lay up for yourself treasures, etc."

This is no cant. It is Christian stewardship and sound business sense combined.

The Finance Committee makes you an offer of one whole per cent better than before. You can hardly invest much better elsewhere and

the amount you invest with the Hawaiian Board in your life time will not be wrangled for after you are gone.

|            |                  |                      |             |
|------------|------------------|----------------------|-------------|
| If you are | 20 years or over | your money will earn | 5 per cent. |
| " " "      | 50 " " " "       | " " "                | 6 " "       |
| " " "      | 65 " " " "       | " " "                | 7 " "       |
| " " "      | 75 " " " "       | " " "                | 8 " "       |

See the Treasurer of the Board and talk over the security, the form of gift, etc.

**MAKE FRIENDS,**—make your money make friends. Make it work.

BOARD OF THE HAWAIIAN EVANGELICAL ASSOCIATION.



## Central Union News

A. A. EBERSOLE

### Bible Study at the Mid-Week Service.

During September and October the mid-week services are being devoted to a systematic study of "The Sermon on the Mount." It is proving a very pleasant and profitable variation from the regular prayer meeting. The following outline, based on Prof. Votaw's treatise on the Sermon is being followed:

#### "THE IDEAL LIFE"

(As set forth in "The Sermon on the Mount")

#### I. The Ideal Life Described.

1. Its Characteristics. (Matt. 5: 1-12)
2. Its Mission. (5:13-16)

#### II. Its Relation to the Earlier Hebrew (5:17-20)

#### III. Outworkings of the Ideal Life.

1. In Deeds and Motives. (5:21-48) Five Illustrations.
2. In Religious Worship. (6:1-18) Three Illustrations.
3. In Trust and Self Devotion. (6:19-34)
4. In Treatment of Others. (7:12)

#### IV. The Duty of Living the Ideal Life. (7:13-27)

The assistant minister directs the study, but others take part, definite parts being usually assigned to them beforehand.

### FROM DR. WHITE.

Although addressed specially to Central Union Church, the following word from Dr. White will be of interest to many of our readers:

At Sea, September 5, 1910.

To Central Union Church—Greeting:

May I have a little space in the weekly calendar to speak a message of gratitude, from Mrs. White and myself, for the cordial welcome and the choice hospitality extended to us by the good people of Central Union Church?

Never, we feel confident, has a brief term of service been made more of a privilege and delight by the rare courtesy and generous appreciation of those to whom it has been extended.

The whole experience has for us been uniquely tropical,—the land, the scenery, the climate, the friendships. The retrospect holds few sensations but those of satisfaction and joy.

To the absent pastor, whose generous thought made this period of service possible, to the worthy associate pastor—a true ministerial great-heart, to the royal friends, old and new, who have made the days of our Honolulu visit gleam like the wake of a ship sailing through a phosphorescent sea, Mrs. White and I send our affectionate Aloha.

God bless us every one!

Your faithful comrade in the kingdom and patience of the Master.

FRANK NEWHALL WHITE.

### Dr. Scudder in Switzerland.

"Nature is very lavish of her charms this season in Switzerland. Instead of the great heat that often prevails here in summer, we find cold everywhere. Except when we walk or are tucked for the night under a Swiss down-mountain, we find it easy to indulge in shivers. A few days ago we visited Schynige Platte. It was too degrees above freezing the morning of that day, and, though Sol had done his best to efface the record, when we rode up in the evening it seemed freezing, though it was not more than 40 degrees. All this is fine tonic for heat-pampered Honoluluans.

Switzerland also is wet as well as cold this year. This sounds disappointingly, but it means over-full rivers and swollen cascades everywhere. The added beauty is difficult to describe. Then, too, the clouds lend a glory to every scene in mountain land that unaided sunshine can never attain. The perfect days (and we are having many of them) are all the

more beautiful for the contrast of peace with the war that cloud and shine love to wage here. At Schynige Platte, for instance, we were treated last Sunday morning to a sermon on mist power which we shall never forget. Out of nothing the rolling battalions charged upon the sunbeams, winning victories that blotted out miles of mountain, valley and lake, only to issue in overwhelming defeat as the great luminary shot his arrows and put to eternal rest the daring Amazons of the white veil. Then in the quiet that reigned, a new world of glory was born, and we gazed spellbound upon the vast panorama of beauty.

Amid it all we love to take you with us and to share in spirit these rare experiences.

DOREMUS SCUDDER."

## Hawaii Cousins

### THINGS SEEN AND HEARD.

My father has written THE FRIEND of our visit in Palestine at Christmas tide, but we have been asked to write of our journey home.

### In Egypt.

We left Jaffa New Year's Day for Cairo, a city of two types, one which we slighted with broad streets and modern buildings, the other crowded with strange peoples, men with one eye, men and boys in fezzes, women with brass spoils between the eyes and black or white cloths hiding all of the face below, light carts without sides holding seven or eight women and one man, apparently a husband and his wives, all using heads rather than hands for carrying, a sight we became used to. In Cairo I saw a woman with a chicken coop on her head holding live, noisy chickens, and in Calcutta four men carrying a large bureau, each man under a corner. There was not as much English language as we expected. As in India the street car conductors talk no English. A restaurant we entered had two menu cards, one Arabic and one French. When we ordered from the French the waiter went out the door and down street to get our order translated. When this happened twice, the viands ordered not being in stock, we tried the Arabic and discovered that Arabic is written backward, for we got fruit when we expected meat.

For church services we now depended on missionaries. In Cairo we went to the United Presbyterian Mission. Its Sunday school room was divided in two



by a close board fence, on one side the boys with their red fezzes; on the other the girls. They could alike see the superintendent and hear but not see each other. There were four Christian Endeavor societies in this church, one attended mostly by white folks, one for Egyptian young men attended principally by those who wear the fez, one for boys and one for girls.

We saw many familiar trees and plants. In the garden a tree we took to be a ponciana regia (not in bloom) was labeled "Gold mohr tree of Madagascar," and a sacred banyan such as is in our Honolulu yard was called a "pipal" tree. There were fine monkey pod avenues, and we saw sugar cane at Heliopolis.

### In India.

From Egypt we went on a French liner to Bombay. A fellow passenger was a Hindu in the government service on his way home from England, where he had been studying for advancement. At Bombay ammunition was discovered in a false bottom in his trunk, and a recipe for making bombs hidden in his shirt and he went to jail.

In Calcutta I dropped into a Baptist missionary conference and saw Rev. Wm. Cary, grandson of the pioneer missionary. In Bombay at the American Congregational Mission we attended a Christian Endeavor celebration of the 25th anniversary of the society in that church, and afterwards went to a school C. E. meeting where the members were eager for us to tell of Hawaiian C. E. societies and how Hawaiians looked, what they liked to eat, etc. They played some Indian instruments for us. A boy sat with a drum between his knees and another on a chair before him and played the low notes on one and high notes on another with his fingers. At the anniversary flower leis full of glittering spangles were put around the necks of those who had started the C. E. 25 years before.

But of occasional Christian meetings and seeing a few white people India seemed a land of heathenism. The prevailing color tone was a dingy white. The Taj Mahal is not a typical building. The ordinary place of worship is a dingy mosque, a dirty Hindu temple or a Jain one glittering with colored glass. In Ahmedabad we saw wedding processions of child brides and grooms. One little boy rode a toy horse. He was too small for a real one, though old enough to be married. In an empty palace at Amber I went into the former zenana and in a little room decorated with tiny mirrors I could see hundreds of reflections of myself. Both in jewelry and in looking in the glass the Indian women surpass

dust with fifteen bracelets on her left arm sold us some guavas that lacked the Honolulu flavor.

In Calcutta just before leaving India we met Mrs. Laura Wilder Wight and daughter, who were bound around the world in the opposite direction, and advised them to visit the Kalighat temple, where we had seen goats' heads chopped off and the head of the goddess dripping with blood.

### In the Hotter Tropics.

We took the Ss. Kut Sang for Singapore with party of Methodist missionaries bound home. One was insane, perhaps from having the sun shine on the back of her head through the school room window. The two ladies taking her home to Iowa took turns watching her night and day for fear she would jump overboard. Another had been awakened three days before leaving on her furlough by being beaten violently with a stick by a Hindu, who escaped unidentified when her screams had brought help. Missionaries still have hardships and dangers.

The wooded valleys back of the town of Penang made us think of Hawaii, but the town is Chinese like Singapore, where we found, however, a long line of Malay young gentlemen in calico dresses sitting on a fence watching a ball game played by other young men in dresses.

At Bangkok in the mission school we found cousins and a sister of a Kawaiahao teacher. Bangkok wears less clothes than India but is more cheerful. The Buddhist priests with cropped heads and bright yellow dresses brighten the crowds. The white elephants were less white than I expected though my expectations were low. A greater surprise was to find a statue of St. Paul in front of a Buddhist temple. The jewels of the Taj Mahal are mostly agates but in a modern Buddhist wat in Bangkok we found furniture inlaid with precious stones.

### In China.

In Canton Rev. Jas. Henry, once of Mills Institute, was our host and guide through the busiest city of the world in my experience. The narrow streets are laid out at right angles so there is not the danger of losing one's way that there is in many an American city. One day we two walked about Canton alone and easily found our way out, by an entirely different route than that we had taken going in.

From Hongkong we tried a British steamer to Shanghai, a Japanese one up

the Yang Tse Kiang six hundred miles and a Chinese railroad across China to Peking. At Wuhu on the Yang Tse Kiang we found some rosy-cheeked, cheerful, vociferous beggars, who came about the steamer in little boats and lifted baskets on the ends of long bamboos to us for alms.

We waked in Peking on Easter day to find the trees covered with snow. An immense city with immense walls, but quiet compared with Canton. Our most exciting experience was a wild jinricksha ride on arrival, our Chinamen horses racing at full speed in a street crowded with moving rickshas, woolly camels, two-wheeled carts shaped like prairie schooners and men on horseback. We stopped with Rev. W. A. P. Martin and met many other survivors of the Peking siege. I took a walk alone one day on the north wall and was entertained with a cup of tea by a Chinese sentry I found at the N. E. corner.

Personally we experienced no race or religious prejudice anywhere. Turks, Arabs, Egyptians, Hindoos, Siamese, Chinese and Japanese all were cordial to us.

### And the Nearer East.

From Peking we took a trip to Mukden on a railway line that travels only by day and rests at night. The first night it dropped us at a little village called Shan Hai Kwan at the great Chinese wall, which we climbed and inspected before sunset. We were the only white men in town. There were two hotels, a dirty looking Chinese one kept in foreign style, and a Japanese. We chose the Japanese, took off our shoes, and had our first experience of a genuine Japanese hotel.

In Seoul Rev. R. O. Reiner, formerly of Mills Institute, met us. We passed the Japanese rickshas at the station and walked half a block to the Korean ones, who must give the Japanese rickshas first chance at arriving tourists, and drove to his house. We got glimpses here of the wonderful revival going on through the country.

On the steamer from Korea to Japan I found a Japanese photographer of Seoul bound to a photo convention, who had heard of Hawaii and could talk English. "Honolulu is Eden in waters. So says all men," he said.

Japan was a delight, but this account is now too long. In Kyoto we saw Rev. Sidney L. Gulick and family, and climbed Mount Hiei with a party of young folks led by him. In hunting up his house the first evening we had the pleasure of meeting Mrs. Joseph Neesima in a house we entered to inquire our way.



We have been on seventeen steamers, British, French, Russian, Austrian, German, Chinese and Japanese, but no American ones. We tried camels, donkeys and elephants; jinrickshas pulled by Chinese, Siamese, Koreans and Japanese. I tried a chair in Canton and an ekka in Benares, but my father refused. The ekka is a two-wheeled cart without springs, seats or sides but an awning to keep off the sun.

Home's best and ahead in most things, though sadly behind all the world in the matter of putting up street signs with street names on them.

LYLE A. DICKEY.

### Our Young People.

(Continued from page 15)

prepared and gave in concise form the messages of these great prophets of national righteousness.

Adjournment was made soon after noon, to accept the invitation of Mr. and Mrs. Cooke to a luau at their home in honor of the first anniversary of the birth of their son, G. P. Cooke, Jr. Many of the Maui delegates had never seen that part of Molokai before, and it was a treat for them to ride up in the ranch wagons and "view the landscape o'er." The luau was a great success and everyone seemed pleased and happy over the afternoon's festivities. In the evening the Sunday School Association began its sessions and was able by expeditious work to finish all of the reports that evening.

Tuesday morning the work of the Association was continued, and the first item on the program was the School for Ministers. The discussion of some of the representative prophets was resumed. Several of those to whom work had been assigned were unable to be present, but the Rev. G. M. Kauaulalena of Ulupalakua gave a most interesting treatment of the prophet Jeremiah, his life and work. It was felt by the delegates that the work in the prophets was very instructive and helpful, and it is hoped that similar work may be carried on at subsequent meetings of the Association.

The remainder of the morning was spent in conducting the routine business of the Association. The work was put through in a splendid spirit and with expedition. The labors of the C. E. and the S. S. Association were completed in the

afternoon, and thus a record was made for speediness in the meetings, a marked contrast to the meetings of a few years ago, which usually lasted more than a week. It is likely that this precedent of three days' meetings will be followed on Maui, and thus she will become like Oahu, Kauai and Hawaii in the matter of brevity in her Association gatherings.

On Tuesday evening there was a C. E. consecration meeting for the new island officers. This meeting was in charge of Mr. P. N. Kahokuoluna of Paia, the president of the island C. E. Rev. O. H. Gulick gave an interesting address in the Hawaiian language, packed full of good advice to Christian Endeavorers.

After this there was a farewell meeting. It was the plan of the chairman to hear from representatives of the various districts of the county. Mr. D. W. Napihaa of Keanae, was called on to respond for East Maui. In the midst of his speech word came into the church that the "Mikahala" was sighted. Speech-making after that had little attractions for the multitude, and there were no more words of appreciation in the form of a speech from the visitors, although they had opportunities later on to show their gratitude for the hospitality of the Kaunakakai people. These hosts formed two lines in the main aisle of the church and the Maui delegates marched through the lines shaking hands with the Molokai people and expressing their alohas to them. In a short time the visitors made their way to the wharf via the mule tramway, and climbed aboard the "Mikahala." An inter-island trip, be it ever so short, is always interesting as a means of studying human character, and the trip over to Maui that night was no exception. Every bunk was occupied and sleeping room on deck was at a premium. But sleep was out of the question for many. The sound of the waves, the sweet Hawaiian songs sung by some of the delegates, the lovely moonlight, all tended to keep one awake. Pukoo was reached while it was still dark, and the rising sun found us almost across the channel at Lahaina, the beautiful ex-capital of the group. Here, at "Malu Ulu o Lele," the various ministers and delegates separated to return to their several homes, having had the delightful and inspiring experience of the Kaunakakai meeting to nerve them on to greater service in the Kingdom of Heaven.

### "HE CARETH."

If I could only surely know  
That all the things that tire me so  
Were noticed by my Lord—  
The pang that cuts me like a knife,  
The lesser things of daily strife—  
What peace it would afford!

I wonder if He really shares  
In all these little human cares,  
This mighty King of kings?  
If He who guides through boundless  
space  
Each blazing planet in its place  
Can have the condescending grace  
To mind these petty things?

It seems to me, if sure of this,  
Blest with each ill would come such bliss  
That I might covet pain,  
And deem whatever brought to me  
The loving thought of Deity  
And sense of Christ's sweet sympathy,  
Not loss, but—richest gain.

### A MEMORIAL TO JUSTICE BREWER.

A copy of the late Justice David J. Brewer's address, entitled "The Mission of the United States of America in the Cause of Peace" has come to hand.

From this address we quote the following sentences: "To lead in the cause of peace no one of the great nations is so well circumstanced as the United States of America . . . separated and distant from other nations, and thus in the least danger of attack, with a continental population of eighty millions and over, with resources unequaled by those of any other nation, with the most cosmopolitan population, a population gathered from all races, and hence linked to all by home ties of affection, with the freest government, the widest popular knowledge, the most loyal in its devotion to the Christ of Galilee, and therefore with an ear open to the music of the song of the angels of Bethlehem, and thus, may we not truly say, indicated as the fitting leader in the great cause of peace.

"If we fail, the cause of peace will not fail. We shall simply stand in history as the nation which lost the great opportunity."

A memorial edition of this address is being published, and may be secured at 5c per copy. The American Peace Society, N. Y.

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## EVENTS.

Aug. 30.—Monkeys on steamship Lurline escape and get into wireless room—sending their own messages.

31.—The first printing press in Oregon, although from the Hawaiian Islands, is shown by Professor Ballou to be one of the later presses received by the Hawaiian Mission and not the first.

Sept. 1.—Three hundred thousand rubber trees on the Hawaiian Islands approaching tapping stage. A Korean tries to kill a fellow countryman, for upholding annexation by Japan.

2.—Liquor men claim that they are out of politics and uphold present liquor law. Ex-Queen Liliuokalani celebrates her 72nd birth day. First R. R. engine crosses Honolulu gulch.

3.—Great interest in Honolulu primaries. Chinese Students (68) en route to America entertained at a luncheon given by Mr. Frank Damon and Chinese Students Alliance of Honolulu.

4.—Rear Admiral Corwin P. Rees reaches retiring age, but is continued in charge of U. S. Naval Station here.

7.—Pres. King of Oberlin College in a letter calls Kilauea "one of the great natural sights of the world, alone worth a journey to the islands."

12.—Prince Kuhio renominated as Delegate to Congress. Japanese woman killed by stepping off electric car backwards, while the car was in full motion.

13.—Prince Tsai Hsun of China visits Honolulu en route to America.

17.—Republican and Democratic county and territorial ticket, both completed. Prince Kuhio renominated.

19.—Anderson Grace (negro murderer) recaptured after five months' concealment.

22.—Smuggled opium worth \$10,000 captured.

24.—Thomas G. Thrum celebrated the fortieth anniversary of his stationery business in Honolulu and the thirty-fifth anniversary of "Thrum's Annual."

26.—U. S. War Department sets apart Hawaii as a separate war division under a Brigadier General.

29.—Geological investigation seems to show that the Hawaiian artesian supply is not held in caverns but in porous rock.

## MARRIED.

RIEPEN-JOHNSON—In Honolulu, September 2, by the Rev. A. C. McKeever, Walter Riepen and Miss Anna Johnson.

GRAHAM-BURNHAM—In Lahaina, Aug. 27, by the Rev. C. G. Burnham, M. W. Graham and Miss Katherine E. Burnham.

LEACH-HARBOUGH—In Honolulu, Sept. 3, by Rev. A. Ebersole, Raymond H. Leach and Miss Beatrice Harbough.

RENTON-FISHER—In Honolulu Sept. 6, George Renton and Miss Irene Fisher.

WICHMAN-STOEVEY—In New York, Sept. 14, H. F. Wichman and Mrs. Anna M. Stoeve.

WILDER-LAMBERSON—In Portland, Oregon, Sept. 7, Harry Wilder and Miss Grace Lamberson.

BROWN-HORNER—In Oakland, California, Sept. 18, D. L. Brown and Miss Katherine E. Horner.

MUNTER-HOFFMAN—In Honolulu Sept. 20, Lieut. Wm. H. Munter and Miss Hazel Hoffman.

METT-SHIPMAN—In Honolulu, Sept. 23, M. W. Mett and Miss Nellie Shipman.

GOSHING-RUSSELL—In Honolulu, Sept. 19, by the Rev. A. A. Ebersole, Richard Gosling and Miss Helen Russell.

## DEATHS.

Sept. 18.—In Honolulu, Mrs. Laura Joy Wurty of New Haven, Conn.

Sept. 18.—In Honolulu, Harold Lord of the U. S. Light House service aged 29 years.

Sept. 20.—In Honolulu, Guy T. Maydwell of Kailua, Hawaii.

Sept. 26.—In Waikiki, Mrs. Sarah Atherton Gilman, sister of the late James B. Atherton.

Sept. 26.—In Hilo, James Sissons aged 34 years.

Sept. 28.—In Honolulu, Mrs. Ellen F. Simpson.

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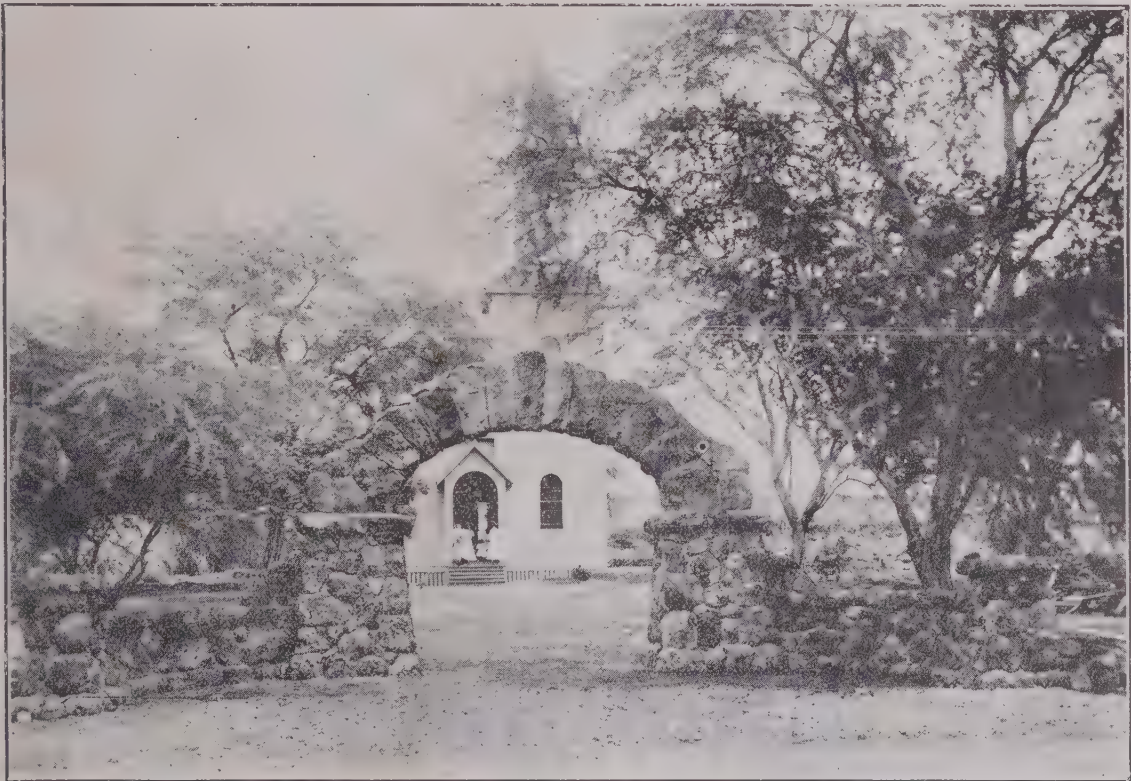


# The Friend

Vol. LXVIII.

NOVEMBER, 1910.

No. 11



"THE WAIALUA ARCH."

## Missionary Workers at Waialua

|                        |                         |
|------------------------|-------------------------|
| Rev. John S. Emerson   | { 1832-1842; 1846-1867. |
| Mrs. Ursula S. Emerson |                         |
| Mr. Edwin Locke        | { 1836-1843.            |
| Mrs. Martha L. Locke   |                         |
| Rev. Asa B. Smith      | { 1842-1846.            |
| Mrs. Sarah G. Smith    |                         |

|                        |              |
|------------------------|--------------|
| Mr. Abner Wilcox       | { 1845-1847. |
| Mrs. Lucy E. Wilcox    |              |
| Rev. Peter J. Gulick   | { 1847-1857. |
| Mrs. Fanny H. Gulick   |              |
| Rev. Orramel H. Gulick | { 1865-1870. |
| Mrs. Ann E. Gulick     |              |

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All business letters should be addressed and all M. O.'s and checks should be made out to

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*Business Manager of The Friend.*  
P. O. Box 489.

All Communications of a literary character should be addressed to THE FRIEND, corner Alakea and Merchant Sts., Honolulu, T. H., and must reach the Board Rooms by the 24th of the month.

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# The Friend.

“OLDEST NEWSPAPER WEST OF THE ROCKIES.”

Vol. LXVIII.

HONOLULU, H. T., NOVEMBER, 1910.

No. 11

## TREASURER'S STATEMENT

From September 21—October 20, 1910

### RECEIPTS.

|                              |          |
|------------------------------|----------|
| A. B. C. F. M. ....          | \$ 41.00 |
| A. M. A. ....                | 2.50     |
| Bush Place ....              | 84.00    |
| Chinese Contingent Fund .... | 40.50    |
| Conditional Gift ....        | 100.00   |
| Flood Sufferers Japan ....   | 15.00    |
| Friend ....                  | 79.55    |
| General Fund ....            | 3.00     |
| Hawaii General Fund ....     | 8.75     |
| Hawaiian Work ....           | 9.00     |
| Hoaloha ....                 | 72.00    |
| Invested Funds ....          | 1966.50  |
| Japanese Work ....           | 123.00   |
| Kalihi Settlement ....       | 176.15   |
| Kauai General Fund ....      | 375.00   |
| Kohala Girls School ....     | 75.00    |
| Maui General Fund ....       | 103.75   |
| Ministerial Relief Fund .... | 24.50    |
| Oahu General Fund ....       | 1204.05  |
| Office Expense ....          | 2.00     |
| Palama Settlement ....       | 50.00    |
| Tomo ....                    | 49.50    |
|                              | 4604.75  |

### EXPENDITURES.

|                                                |           |
|------------------------------------------------|-----------|
| Alexander Settlement ....                      | \$ 75.00  |
| Bush Place ....                                | 12.50     |
| Central Kona Settlement ....                   | 25.00     |
| Chinese Work ....                              | \$113.50  |
| Salaries ....                                  | 480.50    |
|                                                | 593.00    |
| Eng.Port. Work ....                            | 24.50     |
| Salaries ....                                  | 896.50    |
|                                                | 921.00    |
| Friend ....                                    | 55.92     |
| General Fund ....                              | 64.25     |
| Salaries ....                                  | 623.00    |
| Hawaii General Fund ....                       | 3.75      |
| Hawaiian Work ....                             | \$ 57.15  |
| Salaries ....                                  | 327.10    |
|                                                | 384.25    |
| Hoaloha ....                                   | 43.75     |
| Japanese Work ....                             | 231.75    |
| Salaries ....                                  | 981.00    |
|                                                | 1212.75   |
| Kalihi Settlement ....                         | 348.25    |
| Kohala Girls' School—Salaries....              | 280.00    |
| Office Expense ....                            | 384.15    |
| Palama Settlement ....                         | 167.00    |
| Tomo ....                                      | 34.53     |
| Waiakea Settlement ....                        | 75.00     |
| Wailuku Settlement ....                        | 45.00     |
|                                                | \$5348.10 |
| Excess of expenditures over re-<br>ceipts .... | \$ 743.35 |
| Overdraft at the Bank ....                     | 1212.61   |
|                                                | T. R.     |

## The Late Campaign.

It certainly was an educational one. It was such to the surprise of some of our would-be statesmen. For while they inaugurated the campaign with the merest buncombe, they found that the mood of the voters was far more serious. There were big questions to discuss. There were matters of grave public moment that called for honest and serious treatment. Mere ward-politics and party shibboleths missed the mark. Unless a man could intelligently discuss the merits of immigration, the just claims of wage-earners, and the necessary conservation of the chief industry, men were bored at his puerilities. The voters have had scant respect for the man who could not talk with becoming ability on matters of such vital importance as came to the front in this campaign.

Some of the campaigners realized the gravity of their responsibility and made a sincere effort to meet the issues with the intelligent discussion that those issues deserved. Such men made the campaign a genuinely educational one. The public is indebted to them. They set a proper standard, and it is to be hoped that men who come to the front in future elections in this Territory will drop all political twaddle, and will show to the voters by their utterances that they have the requisite ability to justify casting of ballots in their behalf.

## Calling Names.

It is easier to call a man a liar than it is to inject into his system the corrective serum of sound principles. But it does no good to call a man a liar. It does not add to his comfort to be so denominated, and it is noticeable that it always makes a man mad to call another man a liar. And a man mad is a man who has missed his mark. The English language is certainly extensive enough and fertile enough to make it possible for men who disagree to be at least courteous to one another. We believe that the trend of things is distinctly away from personalities, and toward the courteous discussion of principles. It is probable that the demagogue in politics will continue to resort to personalities rather than to principles; so also the anonymous contributor to the daily press. These two species repre-

sent cases of arrested development. The rest of the world has moved on to better things. And how much saner it is! And how much more that is worth while gets done! And how much better it is done! Calling names is poor business. It helps no cause to resort to such tactics. If a cause is a bad one the calling of names will not cloak it with respectability; and if a cause is a good one its advocates cannot possibly promote it by calling names. It is poor politics and poor morals that has no better weapon to use than that of resorting to personalities.

## New Hawaii.

There are too many people still who know only one Hawaii. That is the old Hawaii with its heiaus and idols and nudities. On all other matters these people seem to be fairly intelligent. They count themselves also intelligent as to Hawaii; for have they not read Cook's Travels, and seen the idol at Andover Seminary, and heard the yarns of old skippers in New London's famous "Fo'-castle," and owned a share in the first "Morning Star"? It would almost seem as though the early impressions of these people were so persistent that the only hope of their ever gainning a true vision of the Hawaii of today would be through a cranial operation whereby the musty pigeon-holes of memory would be cleansed for good. However, less harsh methods may well be tried first. The problem is, How can intelligent people in the East be made to realize that there is a New Hawaii? We take it for granted that everyone in Hawaii recognizes the value of having this Territory thoroughly well advertised for what it really is. The Promotion Committee have done laudable and fruitful services in this direction. It would be in line with their policy to avail ourselves of every additional opportunity to correct misapprehensions as to Hawaii, and to impress our friends on the mainland with the facts as they are among us today in social and industrial lines. Such an opportunity offers in the great missionary exhibit called "The World in Boston, which is to be held in April and May, 1911. Hawaii has been assigned space in the Main Exhibit Hall, and has also been given all the room desired in the Main Auditorium.

Primarily this is a missionary exhibit; but it is not for the purpose of displaying actual missionary operations so much as results directly or indirectly traceable to Christian agencies. So that an exhibit of the state of civilization in lands once under mission influences will be welcomed. Once this land was not Christian; now it is, and the tokens are to be found in every phase of life among us. What ever conveys a true transcript of our social, industrial, political, educational and religious progress is evidence of great changes that have been wrought here in less than 100 years. We want the world to know us as we are. That does not mean that we have yet attained perfection. We have big problems, but we are doing as well with them as people are elsewhere. We are in touch with the best that is known in the most advanced Christian nations. We want to prove that New Hawaii asks no odds of New Mexico or of New England for that matter. We believe it would be a good thing to let the multitude in Boston next spring see by our fruits what New Hawaii really is.

W. B. O.

### Wrested to Political Ends.

When Scripture texts are used in political controversy it is generally for purposes of rebuke. For reasons, psychologically easy of analysis, it is the professed Christian who is most frequently the target, and the man who uses the text generally claims to be quite free from its application as "he makes no profession." Let the latter fallacy remain unchallenged for the present, and let us freely—gladly—admit that the Christian ought to be judged by the Book. Hold up the Book by all means and note how Christians fall below it, if you will, for "ye shall know them by their fruits." "Know" whom? The men to "beware" of,—false teachers, wolves in sheep's clothing. Now look back into the context and see to whom the "ye" refers, and who may—must—claim critical rights in the premises.

### Stones and Offices.

"He that is without sin among you let him first cast a stone at her." This text, together with "Judge not, that ye be not judged" is a frequent reminder that Christians should be charitable. Charity should be a generous blanket to cover shortcomings, especially those of a candidate for office. "Christ said these things?" Yes, and we will stand with hands over our mouths to learn what he meant. By process of elimination we may get nearer and until we dare aver at least

something of what He did *not* mean. When he told that woman to "go and sin no more," he did not endorse her for the position of President of the Ladies' Aid Society, nor did he encourage her to run for "Rebecca" of some lodge. She was forgiven, but not recommended to office. This distinction is too evident to discuss.

### Charity Not Ballots.

In these days a Christian's attitude toward conspicuous offenders may safely go no further than is warranted by the Master's example. First, there is no place for stones *to kill*; secondly, when there is clear evidence of repentance (as we believe there was in the given instance) no room should be left for anything but the kindest acceptance among the army of the forgiven. As to elevating such a one to leadership in our religious, political and social life, that is another matter. We get no support from the Master, nor from Paul, nor from any of the sacred writers for any such policy. Furthermore, it is no "Charity" to our institutions, nor to mankind in general, to suffer the inference that there are no clean strong men and women whose records require over them no generous mantle of silence.

T. R.

### Progress and Prosperity.

This is the present slogan and it sounds good. It *is* good. Under certain conditions it might even be the best. When a business man, however, talks about Progress and Prosperity, distinctly referring to federal appropriations, and says no sane man will vote for anything but the continuance of the same through the same political party, he *may* be whittling down the big phrase very small. It is no cant to say that everybody knows the limitations of dollars. Rarely, if ever, can you spell Progress and Prosperity with them. But suppose you could. Here comes an overturn in the political complexion of Congress; it has become Democratic—such things have happened—and what says your business man now? The "sane" thing, in the pursuit of the two "P's," would be to elect a Democratic delegate. Perhaps some will not even shy at that, and dare maintain that the cardinal point in "Party principles" is to get "next" to the appropriating power.

How despicable now has become your Progress and Prosperity!

### Men and Measures.

Here's a better slogan, that will cover all there is good in the other and add to it and refine it too. Big men to work for

us and represent us and the measures will be something to be proud of. Cleaner, wiser, happier men and women spell Progress and Prosperity. Fairer distribution of men's good things is only one of the elements of progress toward this goal. Fearless battling against wrongs and the championing of the downtrodden calls for men and measures. Better provision for our children is the crying need of the hour, and dollars may be (often are) the very last poorest heritage we can leave them.

There is nothing new about all this: we might be reasonably suspicious of it were it new.

Give us MEN as leaders then, and we will throw up our hats with the most enthusiastic of you. Some of us are fairly hungry for a man we can get into a glow about and follow to the last ditch.

T. R.

### WARNING.

Certain persons, purporting to have the sanction of the Hawaiian Board, are abroad with subscription papers requesting aid for private projects.

It should be borne in mind that no endorsement is given by the Hawaiian Board to any project whatever unless it is given over a signed statement of the corresponding secretary of the Board.

### Newspaper White List

By Wilbur F. Crafts, Ph.D.

It is said that when Collier's Magazine was making its fight against drugs that are half whiskey, some one wrote the editor: "You are attacking whiskey by the spoonful in your editorial columns, and recommending it by the bottle and barrel in your advertising columns." To which the proprietor is said to have replied: "You have got a good one on us. We will stick to the fight against the drugs and put out the drinks." And the liquor advertisements, although commercially worth hundreds of dollars, were thereupon banished from that periodical.

We subjoin a long list of magazines that have the same policy, some of them because of similar letters. We shall be glad to add to the list any other magazines of the same class that are entitled to be in this roll of honor, which we propose to send out widely, when revised, to Y. M. C. A. reading rooms and others that are anti-alcohol.

It would be well if some one would make a list of prominent daily papers (all too few) that, like the Philadelphia North American, refuses liquor advertisements. And it would be interesting to have a list of weekly papers also other than the religious and reform papers, which take the same stand.



We suggest that every one who believes that the drug habit and the liquor traffic are harmful to the race shall carefully look over those which he new takes before making his selection of magazines for 1911, and notify those which contain liquor advertisements that unless they are intending to turn over a new leaf in this matter with the New Year, the subscriber will have to change to some magazine that does not bring into the home deceptive invitations to indulge in poisonous beverages.

Mrs. Zilla Foster Stevens, secretary of the International Sunday School Temperance Department, is said to have learned from the publishers of the following magazines that they do not advertise liquors:

All Story.

American Boy.

American Magazine.

American Review of Reviews.

Arena.

Argosy.

Collier's Country Life in America.

Century.

Circle.

Current Literature.

Delineator.

Designer.

Everybody's Magazine.

Garden Magazine.

Good Housekeeping.

Housekeeper.

Housewife.

Ladies' Home Journal.

Literary Digest.

Living Age.

McClure's Magazine.

Modern Priscilla.

Munsey's Magazine.

New Idea Woman's Magazine.

New England Magazine.

Ocean.

Outlook.

Railroad Man's Magazine.

Saturday Evening Post.

Scrap Book.

St. Nicholas.

Suburban Life.

Success Magazine.

Uncle Remus's Magazine.

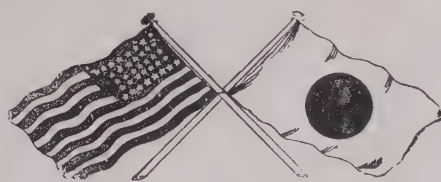
Woman's Home Companion.

Woman's Magazine.

World Today.

Youth's Companion.

Seek not to quench or drown your sorrow, but transform the grief that looks into the grave into a grief which looks up to the stars.



### The Japanese Training Ships.

The visit of the Japanese training squadron under the command of Admiral Yashiro has given the citizens of Hawaii another opportunity to strengthen the bonds of friendship between these two nations that fringe the ocean in whose center we are situated. Nations like individuals, have an inborn tendency to speak kindly of each other when they come face to face, and these kindly expressions are of great value in alleviating such little irritations as arise from time to time, and in cementing more firmly the ties of international friendship.

There is probably no nation on the face of the earth which so deeply appreciates national friendship, and from the heart so assiduously cultivates the spirit and the expression of it as Japan does. Her people everywhere show an intense sentimental and chivalric desire to win the world's friendship and to be worthy of it. The same religious fervor that breathes in her patriotism yearns to express itself in her endeavors to cultivate a real friendship with the world nations. The courtesies extended to the foreigner on public occasions in Japan would be enough to turn his head if he did not realize that this courtesy proceeds largely from the respect which the Japanese people have for the country of which he is a citizen.

### The Friendship of Japan for America.

Toward no nation is there a more uniform and constant expression of grateful appreciation than towards America. Public speakers among the Japanese never tire of recalling the acts of friendship shown by the American government in the peaceful opening of Japan; in our readiness to grant equal treaties before any other nation would do so; in the return of the Shimonoseki indemnity, on the discovery, years after its payment, that it had been exorbitant; for relief sent in time of famine, and for sympathy shown to Japan in other ways.

Everywhere one goes, throughout the country, the flags of Japan and America are hung together, at the entrances to school yards, over welcome arches, and in banqueting halls. The school children of Tokyo last year adopted a resolution pledging themselves never to draw a sword against the school children of the United States.

### Hobsonism.

And yet there are people who either through gross ignorance or the most wilful misrepresentation, attempt to persuade the people of the United States that Japan is spoiling for a war with America, and the most disheartening comment upon the good sense of our people is the fact that so large a portion of them would rather tie up to such firebrands than to believe in the published statements of the two governments themselves. It is constantly reiterated by trouble breeders that Japan has aggressive designs towards the Philippines. Why, then, did she not seize her unparalleled opportunity when the Filipino emissaries came to Japan and tried to get the Japanese to join them in their resistance of the United States? That Japan would like to own the Philippines may naturally be inferred, but we venture the assertion that she will never want them at the cost of a war with the United States, nor even covet them at the cost of damaging the much prized "historic friendship" between the two countries. The other great bugaboo of the international scarecrows is that Japan has 70,000 of her subjects "armed to the teeth" domiciled in Hawaii, and is awaiting the psychological moment for the seizure of these islands. This statement is true in all particulars excepting that the arms of the Japanese in these islands terminate at the shoulder blade instead of at the teeth; and, that they are domiciled here at the express desire of the great plantation interests, and have by their "arms" contributed more labor than any other nationality in the production of the vast wealth of these islands; and, that Japan is not contemplating the seizure of these islands; and has publicly so declared herself.

### Sane Guides.

Witness the notes exchanged between Japan and the United States, November 30, 1908., in which Ambassador Takahira outlined the common aim, policy and intention agreed upon between the United States and Japan, and by the authorization of the Imperial Government, presented it to Secretary Root for confirmation. In this note, which was confirmed the same day by Secretary Root, the two Governments express it as their policy mutually to encourage their commercial interests in the Pacific ocean, to defend the principle of equal opportunity in China, and "reciprocally to respect the territorial possessions belonging to each other."

It would seem worth while also to listen to the testimony of Americans who live among the Japanese, having learned their language, adapted themselves to

their customs and mingled with them socially for years, attending their public functions and visiting them in their schools and homes. As they walk through the streets or ride in the cars, one would think they would have unusual opportunity to catch the people off their guard, and to hear things which, being uttered in Japanese, the foreigner is not supposed to understand. Such is the unique position of the missionary in Japan for learning the real sentiments of the people, and yet, three years ago, when the Californian situation was irritating in the extreme to the sensitive Japanese, and all kinds of wild rumors were abroad in the United States, a paper was prepared and signed by practically the whole body of American missionaries in Japan in which the following statement was made: "We, the undersigned, wish to bear testimony to the sobriety, sense of international justice, and *freedom from aggressive designs* exhibited by the majority of the Japanese people, and to their faith in the traditional justice and equity of the United States, and our belief that the alleged 'belligerent attitude of the Japanese' does not represent the real sentiment of the people."

### The Local Problem.

The fear that is entertained by thoughtful people in regard to the great preponderance of Japanese in the island population is that within a generation there will be a citizen-born Japanese population of such magnitude as to throw the balance of political power into the hands of the Japanese, who could then do with the islands what they please. Should the situation thus contemplated really begin to look serious, we believe that in the intervening years the United States, having full opportunity to observe the trend of things, would prove easily competent to deal with it; but we really do not share the fear thus expressed.

For in the first place, we believe that the Japanese are an assimilable people. The dreadful language barrier once broken down, as is being accomplished by our public schools, they show themselves adaptable to our ways of life and government. Some writers would lead us to believe that the Orient and the Occident are so radically different as to make mutual understanding impossible. We emphatically dissent from this view; and further, would recall the fact that the Japanese are so essentially occidental that immediately on emerging from their 250 years of seclusion, they cast in their lot with America and Europe, and since that time their assimilation of Occidental civilization has been too wonderfully manifest to require comment. They have adopted and adapted the constitutional

policy and legal forms, the system of education and business methods of the West, and as Professor Ladd has said, "The citizen of the United States . . . may feel more at home in Japan than in certain parts of Europe itself."

But, supposing them to be assimilable, would not their intense patriotism and devotion to the Emperor, in case of war, lead them to fight for Japan rather than America?—(parenthetically we would ask, how is it in case of our British American or German American citizens? And again, could we expect good American citizenship in a man who had not spirit enough to love his mother country?)—on the contrary, we consider the very presence of a large number of Japanese in the islands as an additional safeguard to peace. Even selfish considerations would incline the Japanese here to bring all their influence to bear against the breaking out of a war between the two countries, for it could mean nothing short of ruin to them, and added to this would be the reluctance to take up arms against a country which from the beginning has been Japan's best friend, and, as they say, her "teacher."

### Hawaii's Opportunity.

Here then lies Hawaii's opportunity; to deepen the bond of friendship with the Japanese by that respectful consideration for them to which they as a people are worthily entitled; by the avoidance of that suspicious attitude which some hold toward them as Orientals, an attitude which could not operate otherwise than to delay the process of assimilation; and by proclaiming to the world that though we are in the middle of the Pacific and nearest target for Japan, we dwell in tranquility and in full confidence in the mutual expressions of friendship exchanged by the United States and Japan. Hawaii can render no more distinguished service to the cause of peace than by believing in peace. Mutual misunderstanding is the cause of more international friction and war than is brought about by clashing interests, for diplomacy can manage the latter, while the former stirs up race prejudice and Chauvinism till it becomes as ungovernable as the fanaticism of "holy war." "As in water face answereth to face, so the heart of man to man."

A community like this, whose own selfish interests are deeply involved in the right solution of race issues is, for its own sake, compelled to give the most exhaustive study to such questions. In this way Providence uses even the selfishness of men to help forward the cause of peace and good will among men. Race issues are constantly with us, and Hawaii has thus become a forum in which the

pros and cons of the questions are freely and daily discussed—a university in which our whole population is at school, while the government officials, plantation managers, business and professional men are investigating, experimenting and teaching, and forming altogether a distinguished corps of professors who are specialists in this branch of social science.

With her peculiarly favorable geographical location, and her large Japanese population, Hawaii has an opportunity enjoyed by no other community for the exchange of courtesies that will strengthen the bonds of international friendship, and she has used that opportunity well. If now, by practical demonstration through education, she can show on a large scale what has already been demonstrated in a wide circle of smaller communities in the world, that the Oriental and the Occidental are not irreconcilably different, but are brothers with like interests, and each incomplete without the other, she will have performed a service to the world which will give her a unique place in history.

F. S. S.

### LETTER FROM GUAM.

Dear Friend:—Thinking that you have taken the pains to express our need to our friends and brothers at Central Union, we send you our thanks, hoping that you would always think and pray for us.

We have just received a letter from H. E. B. Case, our minister, stating that the American Board has given the mission up, so now we are doing our best to encourage each other, hoping also that with the help of our God we should prosper.

On August 1 the island was visited by an earthquake, but no damage; thank God for His love to us.

We are now preparing for our Christmas tree, for which we would ask you, and the Central Union Church, the Y. M. C. A., and all who would like to help the church, for toys for the little ones, or other things which we would like to receive.

Hoping always that you would always remember us.

Very sincerely yours,

J. P. CUSTINO.

### "Beginning at Jerusalem"

Our Gospel responsibility probably covers the kitchen and the back yard.

Give the cook **THE TOMO.**

50c. a year.



## The Scribe's Corner

REV. WM. BREWSTER OLESON

*Corresponding Secretary.*

**"Brains and pains and prayer are an irresistible trinity. When the gray matter and the finger tips and the knees get into combination great results always come."**

—S. D. Gordon

### The Endeavor Arch.

One of the notable features of the recent meeting of the Oahu Evangelical Association at Waialua was the dedication of the Memorial Arch at the entrance to the grounds of the Hawaiian Church. This arch was primarily a memorial to Rev. Mr. Emerson, the first pastor of the Waialua Church. The funds for its erection were subscribed largely by descendants of missionary families who thus sought to show their appreciation of the work of Father and Mother Emerson. The arch like that at Kailua is built entirely of field lava, and is Moorish in structure. It is set in from the street and presents an attractive and hospitable welcome to the passer-by. Sometime, it is to be hoped, suitable bronze tablets will be embedded in the pillars from which the arch springs commemorating not only the Emersons but also the Gulicks and the Wilcoxes, who were also missionaries at Waialua later and for shorter periods. Mr. Emerson was missionary pastor for nearly thirty-five years. In the cemetery adjoining the church yard a large boulder has been placed at Mr. Emerson's grave, and on it is a bronze tablet designed by St. Gaudens.

### Beautifying Church Premises.

The love of God and the love of the beautiful are natural allies in lifting men to better things. One works from within and the other from without. But both aim for man's best. Somehow while both are natural co-workers, they fail to make connection in altogether too many instances. In many churches they go hand in hand, while in many, one of them, the love of beauty, seems to be a stranger. Thus the church is unattractive in its architecture, and its surroundings are uncouth and homely to a degree. It seems never to have dawned on the souls of some men who have a genuine love for God, that God delights in the beautiful. It may be that theology is to blame for all this. I trow not, however. It is more

likely due to an unregenerate imagination. Some people really need a course in a religious kindergarten, where they may learn the handiwork of the Great Artist in the beauties of color and form. There is certainly great satisfaction in watching the attempts of awakened souls to make the premises of God's house attractive and inviting. If they do no more than to clear away ancient debris and give stone walls some setting-up exercises, they are pioneers of a better future. If they go further and try their hand at some primitive landscape gardening, they are prophets of a new era. If they overcome natural obstacles and make a croton or a hibiscus grow where before a kikauia could not have survived, they are apostles of the millenium which shall usher in new heavens and a new earth, especially the latter. There is certainly one man at Waialua whose soul has caught a vision of what a church yard should be. We have seen him at his work, and the fruits of his efforts are beginning to make themselves seen. Would that every church might have one such man or woman,—one who can pray, and plant as well, to the glory of God.

### LEADERSHIP IN COMMUNITY LIFE

By Charles F. Dole, D. D.

The character of any community is generally what a few of its leading people make it. The trouble with Sodom was that there could not be found in it a dozen men who possessed integrity. Ten men of the right sort could have changed the city and made it fit to live in. The glory of the little city of Athens in its glorious period was centered in a small group of men, statesmen, poets, thinkers, never so many as a hundred I suppose at any one time, who had character enough to set every one else to thinking and acting on their lines. You will often see a strange difference of quality between one class and another class of the same size in a school. You will trace the difference to a few, perhaps not more than two or three, who in one case are good and forceful leaders in the direction of every wholesome and honorable thing, or in the other case are shifty and irresponsible and carry the whole class down with them. We know just such curious difference between neighboring towns. One is marked by its saloons and its squalor and untidiness, and the other by clean streets, neat looking homes and well-kept churches and school-houses. In one town a few people care about their town and in the other nobody cares!

We are talking about no undemocratic fact. It is in human nature. If you had

a Socialistic Commonwealth tomorrow the same fact would hold true. We all like to see the biggest man at the head of the procession: we want a man somewhat stronger than the average for President or Mayor. It is good for every man of us to see someone better than we are ourselves to admire. See what it did for Jesus' disciples, at first rather commonplace and cowardly men, to keep company with the Master!

Let us agree that good leadership is about the most precious commodity in the world. How shall we find it, or develop it? The democratic gospel is that it lies about us like ore, in the common human nature. Seek and you shall find! There is more skill, more music, more dramatic talent, more virtue, more heroism in most communities than ever goes into the newspapers. So there is more power of leadership. Sometimes it is waiting to be called out, as General Grant's powers simply slumbered till the call of the Civil War came.

Often, again, the power is running to waste or even to mischief. The story is told of the governor of one of the States of Mexico, that he had been a formidable captain of bandits in his part of the country. President Diaz sent to this man a proposition that he should enter the service of the Government, and offered to make him governor of the state. He accepted the offer, and they say that no district in Mexico, or indeed anywhere else, was safer than that over which this former robber presided. Why not? The man had energy and brains which he needed to use. Give him the chance to use all his power for the good and you make him happier than he ever was, when putting it out to mischief. In fact you use more of the man now than he used before, and men, specially men of force, are never so happy as when you put every ounce of power and skill in them to use.

There are certain boys and men in many a village, maybe loafing around saloons and pool-rooms, making fun and sometimes disturbance, perhaps getting up clubs or leading gangs, setting the fashions of vulgarity for younger boys, running their energies to the demoralization of the community, and yet never really meaning to do harm, to whom no one has ever suggested what better fun they might have by putting their power of leadership on the side of the good!

The question is how to turn this waste power where it will help everyone, instead of running to waste and hurt. It is like the engineer's problem how to convert the wild power of the waterfall into light and heat. The first point is to

face the problem and study the facts. What are the most forceful influences in a given community? The next point is to have faith that what ought to be done can and must be done. I can only here make certain brief suggestions.

For example, you can bank on the fact that there is no community so hopeless, run down and depraved, in which there is not the susceptibility to the stirring of local pride, or better, local patriotism. This is simply to say that man is essentially a social being and he likes to see the social betterment of his neighborhood. They say not even the pigs like to live in a sty! If men and women ever seem to be content to live in squalor, you may be sure that it is because no one has ever given them a reasonable hope of living better. Thus, there is no group of children whom you cannot interest to clean up their streets and plant flowers in the dismal back yards, and put a gleam of beauty and brightness into their windows. In the worst type of community, because it is bad, you have a ready means of appeal to the latent leadership among its people, and specially in its young people, to win it over to the side of the good. Of course you will use proper tact, so that each new proposed undertaking shall seem to be not some stranger's idea, but the will and the enterprise of the community.

Obviously, again, if we wish to help in the uplift of any community, we shall take advantage of every live growth that we can find in the place. Paul's figure of the wild olive tree, grafted to bear good olives, is fine. This is simply using Nature in Nature's own way. Is there a grange in the town, or a club of any sort, or even a dead-alive kind of a church? Wherever there is life we propose to take it to our purpose. We have heard on occasions, of the conversion of a club of "hooligans" into excellent young citizens. It is more fun to be citizens than to be hooligans, if anyone will show the way. There is more for the young citizens' club to do.

One naturally sets before his mind the kind of worker which the Young Men's Christian Association needs to put into the field in order to get results in behalf of rural communities. Of course we should like to have him a natural leader himself. Perhaps there are not enough of such men to go around? I am not sure that a man must always be a leader in order to find out and develop and train leaders and show them what ought to be done. He ought certainly to be a man of some vision or imagination; he ought to be able to catch the ideal of the best possibilities of any place. He ought to be able to see it in his mind's eye, clean,

free of slums and bar-rooms, with proper playgrounds and club rooms, and a civilized people, living in happy homes.

He ought to have a deal of sympathy: he must be careful not to denounce people, and so to rouse their opposition. He must see what kind of poisonous or barbarous influence goes to make men "bad," and he must never forget what would have happened if he too had been brought up and exposed to such kind of bad atmosphere. He must "play fair," even if at times he has to make a distinct stand against some kind of abuse, "graft," "injustice," or immorality. He is never fighting against men, but always for men, even the worst men.

He must have plenty of faith in the good nature in men. This is only to say that he needs to believe that men are always the children of God, and, if so, that there must be a good nature in them, and not an evil nature. If anyone wants some fresh evidence of this fact, let him read the true stories in a book published by the Revell Company, "Twice Born men."

This is to say, that the one victorious force in this universe is goodness, that is, justice, mercy and modesty. This force is irresistible. Our worker cannot carry it with him into any neighborhood and be defeated. Everywhere people respond to it, provided only they are sure it is genuine. They will often not be sure at first: they have frequently been imposed upon: there is an idea with some that "goodness" is a varnish, concealing conceit and selfishness. People are shy of the name of goodness and we must not blame them, but they are never shy of courage or friendliness or honor or generosity, in living human form.

Once more our worker needs to take with him a lot of dynamite or energy. Good will is the highest and most effective form of power. But it is not merely because it is good, but because it is *will*, that is, purpose, determination, devotion.

#### LITERARY NOTE.

Thomas Y. Crowell & Co., the publishers of C. F. Dole's "The Coming People," which was received with so much favor on its appearance but which has been out of print for some time, announce that the book has been reprinted, and is now available in a new and cheaper edition.

### **"Thy Man-Servant and thy Maid-Servant"**

ARE THEY JAPANESE?  
GIVE THEM THE TOMO

50c. a year.

## Library Alcove



### Wherein We Glory.

Probably the average American regards less grudgingly no item of the national budget than the moneys which Uncle Sam appropriates once a decade to take the nation's roll. Our typical good citizen may in times of discontent look askance at the increasing sums demanded by his local school system. He may cultivate convictions anent the proposed pruning of the pension list. If he be ultra radical he may even suspect the wisdom of transferring some millions of unearned increment to grafting contractors through the medium of a new state house. But the census touches him at a vital spot. Boys who grow rapidly sometimes exhibit awkwardness and embarrassment in becoming accommodated to novel conditions. But American municipalities never. To a people that has chosen for itself a magnificent future the appeal of mere hugeness is likely at a certain stage to be irresistible. Wherefore it happens that as the population of the various larger cities is announced by Washington one community after another shouts itself blue in the face in the proclaiming of its prowess, the heralding of its achievements and the disparagement of its rivals.

But as with individuals self esteem is often illogical, so with municipalities. We glory in our cities. Their bigness thrills. We rejoice in the comforts with which they surround us. We hasten to avail ourselves of the enhanced opportunities for useful work which they place within our grasp. We felicitate ourselves upon the intellectual life which they foster. Too frequently we blind ourselves to the plague spots—the iniquity in the council chamber, the peonage in the commercial system, the moral disease which only the privacy of a great town makes possible. And granting even the Utopian elimination of such evils it still remains to be proved whether city conditions can ever allow of sane and normal and healthy life from generation to generation. The call of the soil, feeble as it is, reminds us that our pride of bigness involves a glorying in congested living, a tolerance of scant air and sunshine, an endorsement of the inevitable handicap which the city places upon no small number of those who compose it. In view of this we may well pause at the thought that our national metropolis is nearing the five million mark, and that the automobile industry has swelled certain middle west cities at rates varying from fifty



to two hundred per cent for the decade. All considered, woods and meadows and brooks and birds do more for men than motor cars and subways. An increase in the area of land and in the cubic footage of pure air allotted to each individual is after all more to be desired than a raising of the per capita wealth or success in reaching the seven figure population column. There are sermons in the census, and the citizen who peruses with pride the returns will do well to think further than the satisfaction of national self-measurement.

### Whither We May Move.

If the city is eventually to vindicate itself as a wholesome abode a two-fold process will be necessary. Both phases of it have begun. In the first place, abnormal conditions must be met by a determined effort to import the helpful features of a rural environment. The tenebrous of the notorious type must give way to a system of homes and home-grouping which shall permit a maximum of sunlight and air. As far as such a thing is possible the park and playground must take the part of the woods and meadows. This is the phase of substitution. How far it will succeed is for experiment to demonstrate. About the second phase there can be no question as to policy or efficacy. Certain accompaniments of city life are unmistakably a menace and owe their continued existence only to the lackadaisical tolerance and inertia of our civic consciousness. To them measures of elimination should be applied at once. They include what may be classed as the minor nuisances. A certain amount of noise and confusion is of course unavoidable in certain city sections. It is false altruism, however, to treat more considerably the ledger of a corporation than the nerves of a community, and in consequence allow a transportation system to make the streets hideous. It is criminal to endanger the peace and safety of a town for lack of initiative to banish certain practices which once had their use but have become obsolete and harmful. Recent criticisms upon the sounding of fire alarms in Honolulu are well taken. The alarm had its origin when the means of checking conflagrations were less adequate than they are at present, and in the need for assembling fire-fighters and arousing the community to its danger. Now that the extinguishing of fires is left to a paid organization it would seem that the less the disturbance the better that organization could do its work and the greater would be the tranquility of the community. The same principle applies in large measure to the ringing of church bells. Once it was necessary to summon

the clockless countryside to meeting by means of a signal. Today each vest pocket bears its timepiece and the hour of service is set. To burden the air with a paroxysm of bell tolling is therefore a needless desecration of the Sabbath peace, and in a city constitutes no mean addition to the Babel of unavoidable noises. The boisterous factory whistle, the rattling conveyance, the fire alarm and the church bell are a few of the nuisances which deserve to go the way of the fire-cracker. It may be possible eventually to achieve a sensible year as well as a sane Independence Day.



### One More Nuisance.

To those who work for the elimination of the billboard a suggestion in a recent periodical may be of interest. The article comments that no community seems thus far to have adopted the expedient of taxing billboards, and argues that the advertiser might fairly be required to make return for his privilege of display. If he occupies a page in a daily he remunerates the publisher as well as the artisan. If he inserts his card in a car he compensates the transportation company as well as the printer. Why not, therefore, when he borders and crosses a street with his sign, pay the city as well as the agent? His display entails a sacrifice on the part of the public, and should command a return to the public. Of course it is not to be supposed that such a device would materially lessen the billboard evil, for "System" and a host of other authorities declare that "advertising pays." But it does suggest supervision. Certainly the community vests the right to prescribe the conditions under which its thoroughfares shall be used, and that as regards not only traffic but building. If power to tax, power to restrict; and if power to restrict, finally perhaps the boldness to remove altogether. Whatever the point of view the advertiser owes more than an unsightly sign to the populace from which he draws his patronage.



### Honor to Pioneers.

It is usually a long reach from the inception to the fruition of a notable social movement. The imitators must work unrewarded—their theories unproved and their faith unvindicated. The finishers reap the glory, too often with eyes blind to the record of vision and struggle with which their cause arose. But in this day of increasingly rapid consummations it sometimes happens that pioneers and fulfillers may join hands. Such is the case with those whose task is the introduction

of western education in China. Some weeks ago a group of seventy Chinese students paused at Honolulu on their way to American universities. They are nearing the heights of what the occident is pleased to call higher learning. The young men showed themselves accomplished, liberal minded, filled with worthy purpose. It was an inspiration for us at the cross-roads to meet them. It will be a matter of some satisfaction presumably to the chairs of several mainland universities to grace them with the final touches. In rejoicing at the product, however, let us not overlook the planning and the endeavor, the sacrifice and the disappointment which have entered into their preparation. For several decades an army of devoted Americans and Europeans has labored in the east at what, but for its faith and vision, must again and again have seemed a hopeless and thankless task. To love an Asiatic in the rough, to continue loving him individually and in the aggregate for indefinite years, to bridge the differences that yawn between his footing of view and morals and one's own, to work unceasingly for his self-discovery and toward the stimulation of his nobler instincts—these are the motives that have actuated mission forces for the last few decades, and that have made possible the Boxer indemnity bond. And today many a courageous worker is sifting his hordes and picking his promising children, drilling them in fundamentals, passing them on to the preparatory school, then waving them farewell as they leave to learn the ways of engineers and lawyers and teachers. They are to honor China and America in their labors. To the isolated missionary belongs the bulk of the credit, and the world should know it. May the finishers not forget to stretch hands across the sea to the patient beginners of the Chinese uplift.



I have never heard anything about the resolutions of the disciples, but a great deal about the acts of the Apostles.—Horace Mann.



Always laugh when you can—it is a cheap medicine—merriment is a philosophy not well understood. It is the sunny side of existence.—Byron.



Self is the only prison  
That can bind the soul,  
Love is the only angel  
Who can bid the gates unroll.  
And when He comes to call thee,  
Arise and follow fast;  
The way may lie through darkness,  
But it leads to light at last.

—Henry Van Dyke.

## ❖ ❖ Men Working for Men ❖ ❖

PAUL SUPER

### The Directors' Line.

That was an interesting meeting of the directors at the Commercial Club October 10. After eating a good dinner together the Board gathered in the small dining room at 7:30 o'clock and for an hour and a half listened to talks from the employed officers and committee chairmen outlining the work of the year. Every committee had a big plan to work to, and showed a grasp of its duties and problems that gives promise of a splendid season's activities and results. The committees reporting were, membership, social, educational, religious work, physical and financial, and building. Not the least important feature of the meeting was the voting in of 119 new members, men and boys who had applied during the four weeks prior to the meeting. The membership now stands safely anchored to the 800 mark. A membership of this size in the old building shows what a fine hold the Association has on the community, and indicated a large and prosperous work in the new plant a year from now.

### The Waiting List.

This is strictly the latest thing in the educational department of the Association. Our enrollment of 205 different students taxes our capacity to the utmost in some classes, and a waiting list has been started. If for any reason a student drops out of a class the next man on the list is notified to enroll at once, and he does so. This enrollment at this time means that we will handle about 300 students during the year, the increase to come in Commercial Law and perhaps one other class.

### Extention.

A number of Japanese have applied from time to time for instruction in bookkeeping to enable them to keep their own books. This we have been unable to supply them, experience having demonstrated that the Japanese are not advanced enough to keep up with our other students. But the middle of the month Mr. Larimer organized a bookkeeping class in the Japanese Y. M. C. A. and this demand is now being met.

### Chinese Young Men.

One of the most pressing needs along the line of our work is the need of a good Chinese Y. M. C. A. Those of us who come in contact with these bright, strong young men know there is no more

interesting group with which to work. They are in town by the scores, and no Christian institution is reaching those who do not attend church. Mr. Damon has long held a fine group together by the strength of his personality and genuine interest, and these would serve as a virile nucleus for a good Association. A conference was held Tuesday night, Oct. 25, attended by members of the present Chinese Y. M. C. A., and several from the white Association, to see if more effective work could be instituted, and when and how.

### Ground Broken.

After a year's hard work on plans and specifications bids have been secured for the new Y. M. C. A. building; contracts let, and ground broken. The contract was let to the Pacific Engineering Co., for \$132,200.00, the building to be delivered complete October of next year. This is a remarkable bid, being within \$100 or so of the architect's estimate. Wednesday noon, October 26th ground was broken, Governor Frear using the pick and shovel on that occasion. Mr. Trent, president of the Association, presided. Rev. A. C. McKeever of the Christian Church invoked a blessing on the work about to begin. After a few words from the general secretary, Mr. Super, the Governor loosened the earth with a pick and removed the first shovelful of earth with a new spade, purchased by the superintendent of the works for the purpose, and now kept by him as a trophy. The benediction was pronounced by Canon Auld of the Episcopal Church. As the crowd dispersed the real work of building the building began.

### Ballou vs. White.

The best chess Honolulu has seen for some time was played by Judge Ballou and Mr. J. W. White in a match in which the former challenged the latter, who is the champion of the Y. M. C. A. Judge Ballou won four straight games and the touranment. Two games were played at the Association and two at the University Club.

### Y. M. C. A. Night.

This is an annual affair at Cetnral Union Church, usually coming in October. This year the speakers were Mr. A. E. Larimer on "Claiming the College Man," Mr. A. L. Gordon on "Moulding the Man of the Rail," and Paul Super on

"Capturing the Cities." The church was well filled, many young men from the city and the schools attending the meeting, which was held Sunday night, Oct. 23rd.

### A Great Campaign for Men.

"Association Men" comments as follows on the Buffalo Conference, October 25, 26:

"The supreme issue for the men of North America is not railroads, banks, stocks, mines, forests, lands, politics or education, but rather the right comprehension and adoption of the Christian religion. Victory in this means victory and success all along the pathway of the future and with equal certainty it can be said that failure here means absolute confusion and defeat, the only unknown element being how rapid will be the processes.

The great present day patriots of these two nations are not the greedy money grabbers, jealous politicians, hysterical non-religious reformers, or indulgent "joy riders" but the men who, amid the straining scenes of an over-pressed life, are making big, deep, far-reaching plans for the extension of the matchless power of Jesus Christ. Every man thus engaged is building foundations that will stand the superstructure of coming years' growth.

In this connection a plan is being rapidly developed of unparalleled proportions to bring the men and boys of the continent to face anew their opportunity and responsibility in relation to the Christian religion. The plan contemplates a program of mighty emphasis for the next eighteen months, and is being backed by the denominational brotherhoods, the Men's Department of the International Sunday School Association, the Young Men's Christian Associations, and through these the very strongest pastors and Christian laymen. The movement is to reach its highest point in eight-day campaigns in about ninety cities during the season of 1911-12, but the advance is to begin at once, and is to be given its strongest impetus in the setting-up conference to be held in Buffalo, October 25 and 26. At this time delegates from the ninety cities will meet in Westminster Presbyterian Church to perfect the plan and set the forces in action.

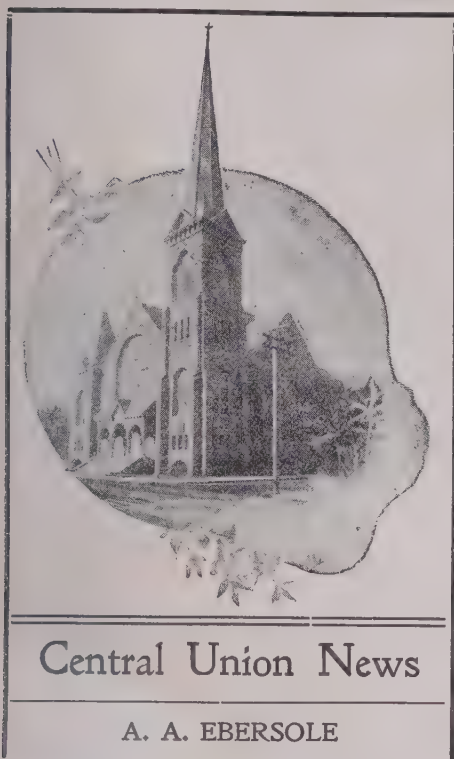
Ninety pivotal cities are to be included in the first call, but campaigns of equal force will, it is expected, be conducted in at least 1,500 cities and towns during that period.

This is a call to men of the spirit of the Crusaders to make Jesus Christ known to the men and boys of the world. The Laymen's Missionary conventions gave testimony of an indisputable character to the method and by prayer, consecration, and earnest endeavor, this movement ought to be of even greater power.

The Buffalo meeting will be very largely one of conference upon detail methods, but addresses will be given by Bishop William F. McDowell, John R. Mott, James G. Cannon, Hon. Henry B. F. McFarland, Chas. W. Gilkey, Will R. Moody, Hon. H. M. Beardsley, Prof. Graham Taylor, Rev. John Timothy Stone, Rev. Fayette L. Thompson."

We await the reports of this conference with interest. Will Honolulu line up with the national movement?





### Launched for Another Year.

The Men's League has entered the third year most auspiciously. The date of the annual meeting was changed to November 1, in order that we might make it at the same time a "Welcome Home" to Dr. Scudder, who with Mrs. Scudder returned on the morning of Nov. 1 from a five months' tour abroad.

One hundred and forty-five men were present. After partaking of a splendid supper the business of the evening was taken up.

The retiring chairman, Mr. Walter F. Dillingham, read a most interesting report of the past years' work, and the treasurer, Mr. R. R. Reidford, gave a statement of the financial condition of the League. During the year, \$1604 had been raised by the League toward its Anti-Tuberculosis work in connection with the day camp established at Palama. Of this a balance of \$794.25 is still on hand to be applied during the coming months to this important work. In the general fund \$746.65 had been paid in, and after all bills for the year were paid there remained a balance of \$20.37 on hand.

A nomination committee previously appointed then reported the following nominations for officers for the new year:

Abram Lewis, Jr., chairman; A. F. Griffith, vice-chairman; W. H. Babbitt, secretary; J. R. Galt, treasurer.

Councillors at Large: J. P. Cooke, W. F. Dillingham, R. A. Cooke, A. H. Tarleton, J. H. Beadle, Jas. A. Rath; which officers were unanimously elected.

The work for the coming year is to be carried on in the following sections. Each of the section leaders spoke briefly on the work of his section.

1.—Friendship Section (W. A. Bowen, leader).—To seek the acquaintance of the men who come to this city and welcome them into the fellowship of the League and to the services of the church.

2.—Social Study Section (Victor S. Clark, leader).—To make a study each year of some phase of the social conditions of this city and Territory. This year the immigration problem will be studied.

3.—Social Service Section (W. C. Hobdy, leader).—To undertake each year, with the support of the entire League, some definite line of social service. This year we propose to continue the maintenance of the Anti-Tuberculosis Day Camp.

4. Civic Section (Wm. L. Whitney, leader).—To make a non-partisan study of local civic problems as they arise, to work for needed legislation, and to stand, at all times, for good government.

5.—Religious Work Section (Paul Super, leader).—To enlist the men of the Church in active religious work outside the regular church services.

6.—Bible Study Section (Chas. R. Frazier, leader).—To promote the Men's League Bible Class held in the church parlors every Sunday morning at 10 o'clock. (1) By attending and inviting others to attend, and (2) By participating in the discussions. This year the class will study "The Principles of Jesus Applied to Present Day Problems."

7.—Music Section (Wm. A. Love, leader).—To increase the effectiveness of our church music. (1) By joining a Sunday school orchestra or playing at special services; (2) By informing the section leader: (a) of any voice that may fill a possible vacancy in the choir; (b) of good music heard elsewhere; (c) of musical visitors in town who may give assistance; (d) of any helpful criticisms or suggestions.

8. Sunday Evening Section (J. W. Gilmore, leader).—To arrange for and secure the attendance of the men of the city at special Sunday evening services during the year.

9.—Mid-Week Service Section (Ed. Towse, leader).—To co-operate with the ministers in making the mid-week service of the largest possible interest and

helpfulness to the largest possible number of people.

Dr. Scudder was given a most hearty greeting when the chairman introduced him as the speaker of the evening. He spoke on "The Forward Movement Among the Men of the Churches on the Mainland," and called on the men here in Honolulu to fall in line with the men on the mainland in making the church the vital, lifegiving institution it should be in the world.

### Ministerial Union.

The Program Committee of the Ministerial Union has outlined quite a pretentious program for the coming year. It is important that the pastors and Christian workers here in the Mid-Pacific keep themselves informed on the big questions with which the church at large has to deal. The monthly meeting of this union is our only opportunity of getting together to make a study of these questions. In order to make the most of the opportunity topics have been assigned, and others appointed to lead in the discussion. The program follows:

November 7th.—Devotional exercise, J. T. Jones; topic for the day, "Centennial of American Board." Speakers, Doremus Scudder, P. C. Jones.

December 5th.—Devotional exercise, O. H. Gulick; topic for the day, "Church Unity;" paper, Perley L. Horne; to open discussion, J. W. Wadman.

January 2nd.—Devotional exercise, C. D. Williams; topic for the day, "The Church and the Changing Social Order;" paper, W. B. Oleson; discussion, Jas. A. Rath.

February 6th.—Devotional exercise, A. V. Soares; topic for the day, "Present Day Evangelism;" paper, R. E. Smith; discussion, John P. Erdman.

March 6th.—Devotional exercise, Major Willis; topic for the day, "Modern Use of the Bible;" paper, A. A. Ebersole; discussion, J. L. Hopwood.

April 3rd.—Devotional exercise, M. K. Nakuina; topic for the day, "The International Peace Movement;" paper, Frank Scudder; discussion, W. D. Westervelt.

May 1st.—Devotional exercise, P. W. Rider; topic for the day, "The Boy Problem;" paper, Theodore Richards; discussion, Paul Super.

June 5th: Annual Outing—Committee to be appointed later.

This will not prevent our hearing, from time to time, any prominent religious leaders who may be passing through Honolulu, but will insure us something worth while at each meeting.



## Notes From the Field



FRANK S. SCUDDER

### A Japanese Christian Funeral

It was not modelled on prayerbook or liturgical form, nor even patterned just after funerals seen in churches, but its ceremony was beautiful because it was planned out in that spirit of love which "doth not behave itself unseemly, and seeketh not her own."

A poor man had died of a contagious disease. During his sickness no one wanted to expose himself to the disease, so Mr. ———, our evangelist, stepped into the breach and nursed the dying man until he had no further need of human ministry, and then with his own hands washed the corpse and prepared it for the burial.

According to custom, the funeral is regarded as a legitimate source of large income to the temple. Money is demanded for this and that, and even the humblest funeral is costly to the bereaved; but, said the evangelist, we will establish a new custom, and as this man's family is poor, let us have everything done without asking for any money. So the believers bought the coffin, and brought flowers in abundance; and a company of 90 persons, members of the church and the temperance society, accompanied the mourners all the way to the grave, *walking*, to save the heavy expense always incurred in providing carriages.

One thing which the evangelist could not refuse without causing embarrassment and offense to the friends of the dead, was the gift of money they offered him as a slight token of their appreciation for his services. This therefore he accepted, but with it at once purchased some of the necessities of life, and presented them to the family as a token of his sympathy.

Illiterate Japanese, who have been away from their own country during its progress in Christian enlightenment, still hold strange ideas in regard to Christian customs. One of these is that Christians drive nails into the bodies of the dead as a symbol of union with the nail-pierced Christ, but the high regard for the memory of even the humblest brother Christian, which was shown on this occasion, has banished such notions from those who came and saw and listened. It is needless to say that every person in the camp who was able to sit or stand attended this unusual funeral, and the evangelist had an audience of over 300 persons who listened long and eagerly to a

gospel whose spirit was so beautifully exemplified by the devoted brotherhood.



### REPORT OF JAPANESE WORK, WAILUKU, MAUI.

Since the last quarterly report quite a number of changes have taken place. The departure of Rev. G. Tanaka, his son and niece and Miss Asa Konichi for California, and Mrs. S. Kanda for Japan, all active workers in the Japanese mission.

Recent letters from Mr. Tanaka show that he is pleasantly located in his new home and work at Riverside, Cal. We are looking forward to the return of Mrs. Kanda about Christmas time.

We gladly welcome the new workers, Rev. Mr. Mamiya and wife, also Miss Igarashi, all recently from Japan, all enthusiastic in the work, which moves on with a good degree of success.

The day school has an attendance of fifty, all of which are members of the Sunday school.

Several of the young men have left Wailuku because they wished to seek employment elsewhere, or because of ill health, which made a change necessary. We are sorry to say that Mr. G. Nakatsu, an earnest faithful worker in our mission, is now in Kona because of failing health.

The Y. M. C. A. meetings are still well attended as are also the Sunday evening services.

Mr. Mamiya has a class of young men for Bible study each Sunday morning, also the first and third Sunday afternoons of each month a similar class for women, and the first and third Monday evenings of each month a Bible study class for the young men at Kahului, at the home of Mr. Kobayashi.

The Japanese Woman's Society still forms an interesting part of the mission work. Since the opening of the new school two meetings have been held. At the first seventeen women and many children. At the last meeting October 15th there was a larger gathering of twenty-five women, and as many children, mostly the mothers of the children connected with the Mission Day School.

The women gathered first in the church, where a short program was prepared which consisted of opening exercises conducted by Miss Igarashi, followed by a brief talk on "The Care of the Body," by Miss Turner, after which the

women adjourned to the schoolroom to have a good time. Games were played, such as trying to pin the hat on the cloth picture of a man, which was pinned to the wall, with the eyes blindfolded, then blowing out the lighted candle. This seemed to cause much merriment, both by women and children. Anything in the line of simple games seem to be enjoyed by the Japanese women.

The Japanese school for young men for the study of English has a membership of ten, Miss Turner assisting them two evenings of each week, while Mr. Love gives them two evenings.

Miss Igarashi has made about thirty-five calls on Japanese families within the past month and a half.

CHARLOTTE L. TURNER,  
Resident Worker.

October 16, 1910.



### Mother Rice's Ninety-fourth Birthday.

At the October meeting of the Hawaiian Board reference was made to the approaching birthday of Mother Rice, which falls on October 11, and the corresponding secretary was authorized to send a wireless message congratulating her on the happy occasion.

It is a matter of common rejoicing that she could be with us in comparative vigor and in the full enjoyment of God's blessings, and that she appreciated the message sent to her.



### Eightieth Birthday of the Rev. O. H. Gulick.

By a happy coincidence the eightieth birthday of the Rev. Orramel Hinckley Gulick and the regular monthly meeting of the Hawaiian Board came upon the same day, October 7th.

To have a member of the Board at eighty years of age in full and active service as superintendent of the Hawaiian work and senior superintendent of the Japanese work, editor of the *Ho Aloha*, and engaged in many other prominent lines of work, was an occasion of peculiar rejoicing and of mutual congratulation.

The assembly room of the Board was decorated with flowers, and large and numerous bouquets were presented to Mr. Gulick, and the corresponding secretary presented the following resolution, which was adopted by a rising vote:

'Whereas in the good providence of God we have still among us as an honored member of this Board and as one of its responsible superintendents, one of the first generation of the sons of the mis-



sionaries, born ten years after the landing of the pioneer missionaries, and whose years today reach a full four-score;

Therefore be it resolved:

That this Board extends its loving congratulations to the Rev. Orramel Hinckley Gulick on this noteworthy anniversary, and that it expresses to him its high esteem for his long and faithful record as a Christian man, and its appreciation of his remarkable career as a missionary worker in this and other lands. We trust that there may be for him yet many years of service for the Master; that we may continue to have his helpful counsel and comradeship; that the passing days may make him steadily richer in the experience of the grace of God; and that his years may shine brighter and brighter unto the perfect day.

And be it further resolved:

That these resolutions be spread on the records and that a copy be presented to Rev. O. H. Gulick with the Aloha Nui of the members of this Board.

Honolulu, October 7, 1910."

"Student:—'There must be some mistake in my examination marking. I don't think I deserve an absolute zero.' Inspector:—'Neither do I, but it is the lowest mark I am allowed to give.'"

## A PROBLEM FOR THE BOYS AND GIRLS.

A certain hundred millionaire wanted a manager for his estate. He found a suitable man but was unwilling to pay him the salary he asked. At last the would-be manager proposed a compromise:

"If you will pay me 1 cent for the first week, 2 cents for the second week, 4 cents for the third week, and so on, doubling the amount each week I will serve you for one year. Of course it will amount to something towards the end of the year, but meantime you have the use of your money."

The rich man began to figure it up, and found that at the end of ten weeks he would have paid altogether \$10.23. Evidently this would be a good bargain, he thought, and so he agreed.

Can you tell us how much he must pay his manager by the end of the year? What would be his salary the 52nd week? and what the total for the 52 weeks?

Send us your answer and we will tell you next month whether you have it right.

"It costs twice as much to live now as it did a hundred years ago, but it's worth every cent of the difference."

Thought unexpressed dies.

A man is not half a man until he is married, nor a whole man until he knows the love of a child in his home.

A Chinese philosopher wrote ages ago: "The legs of the stork are long, the legs of the duck are short: you can not make the legs of the stork short, neither can you make the legs of the duck long. Why worry?"

I may be mistaken, but I take toleration to be part of religion.—Burke.

"Joy, after all, is best; we grieve too easily, we modern folk."

Each day its blessings brings  
From His dear hands;  
Each night its sweetness sings  
O'er many lands,  
Then why should I withhold  
My gratitude  
And hoard my time, or gold,  
Or any good.

—Henry Van Dyke.

## RESPONSIBLE

For those Japanese Servants?

More than we think, perhaps. Let them read a Christian paper in their own tongue. It is **THE TOMO**. 50c a year

# "How much did he leave?"

Was asked concerning "a certain rich man" who had just died.

"He left it all" was the absolutely correct answer. He could take nothing with him. Still, he might have left it *working for him*.

This is the merit of "THE CONDITIONAL GIFT PLAN: Your money,—property, or whatever can be converted into money,—pays you a good, steady income during your life and goes on working for you and for humanity after you are gone.

So you "make friends (by) the mammon of unrighteousness,"

So also, you "lay up for yourself treasures, etc."

This is no cant. It is Christian stewardship and sound business sense combined.

The Finance Committee makes you an offer of one whole per cent better than before. You can hardly invest much better elsewhere and

the amount you invest with the Hawaiian Board in your life time will not be  
wrangled for after you are gone.

|            |                  |                      |             |
|------------|------------------|----------------------|-------------|
| If you are | 20 years or over | your money will earn | 5 per cent. |
| " " "      | 50               | " " " " " " "        | 6           |
| " " "      | 65               | " " " " " " "        | 7           |
| " " "      | 75               | " " " " " " "        | 8           |

See the Treasurer of the Board and talk over the security, the form of gift, etc.

**MAKE FRIENDS**,—make your money make friends. Make it work.

BOARD OF THE HAWAIIAN EVANGELICAL ASSOCIATION.

## Our Young People

HENRY P. JUDD

### Boys.

A very important part of the work among young people of our islands is with the boys. The youth of today is the citizen of tomorrow, and we have a great responsibility in training the boys in the elements of good character and good citizenship. To this end it is well for us to face the question, "How shall we present to boys an idea of life which in their hearts they recognize as good and desirable and as possible for them to try for?"

We must first determine whether boys have this right idea or standard instinctively or whether they need to have it given them. Is it not true that the average boy needs to be waked up to a comparison of his own life with a better standard? Is the right standard given him by home training?

To know Christ as the standard and to have personal loyalty to Him is being a Christian. That is, that a boy needs to know Christ as the standard in such a way that Christ is real to him, that he will admire Christ, and, to an extent, understand Him, will want to be like him, not only in the qualities that appeal to him, but in those that he does not understand. He needs to learn that putting all of one's energy, purpose and life into everything one does is Christ's way of doing.

What qualities should be put emphasis on? We should begin with what a boy can understand, and if he follows Christ he will in time learn all he needs to know.

In so starting a boy there are certain inefficient and harmful things to beware of. We must avoid, first, stock phrases such as "Coming to Christ," "Doing God's will," and the like; second, we should avoid telling a boy to be "good," "kind," "gentle" (these words have no attraction for a genuine boy); third, avoid making appeal to self-interest. Do

not make Christian living too easy. There is something in us all, and above all in a boy, that responds to an appeal to do hard things without hope of reward. Study Christ's words to those who wish to follow Him. Fourth, we should avoid appealing much to feelings, pressing on his attention the emotional side of religion. He hears now of God's love and sacrifice, but it is later that it will make its strongest appeal to him. The impression made on him now by this should become a motive of action. Give the boy something to do. Avoid sentimentality in religion as you would the plague. A boy who is the victim of these mistakes is disgusted or mystified or made morbid if he does not become a hypocrite or a prig.



The boys who are the least trouble are not the most promising, but rather those who keep things in a turmoil. We have many kinds to deal with, and in some cases the manly qualities are to be built up, in others directed and cleared of evil. A boy needs to know that God has given him his boy nature to use in a boy's way and yet in God's way, and that he is not called to put off boyhood when he is a Christian.

A boy needs first, squareness, honesty, fair-play. This in games, in work, in fighting, in trading and swopping. Second, he needs generosity, the sense of honor, standing for fair-play, chivalry. This is the ground of friendship as illustrated in the case of David and Jonathan. Third, he needs serviceableness, bearing one's share, unselfishness, kindness (do not call it that), going out of the way to help. Tell a boy, "Think of other people instead of yourself and do not try to get the best for yourself." Fourth, the boy needs grit, "sand," sticking to work, not to be downed by anything, be it problem, homesickness or pain, and he needs steadfastness and faithfulness to duty. Fifth, he needs moral courage, fearlessness and not to be afraid to acknowledge himself in the wrong. Sixth, he needs clean living and thinking and speaking.

Some one has written, "Don't you think that a Christian boy is one who tells the truth, keeps his speech and his thoughts clean, and is slow to fight, keep-

ing his temper under control? A soft answer turns away wrath, and how many quarrels have been avoided by a laugh and a joke. This does not mean being a coward, however, for he must be brave above all things, physically and morally, and must stand for fair play, daring to fight a boy twice his size if he is bullying a small one; or if he finds he is wrong, to admit it before the whole school. Thoughtful of what he can do for others, always ready with a helping hand and cheerful word—doing his work cheerfully and well. In playtime he throws himself into the games with a zest and good fellowship and sense of fairness which makes the recess twice as much fun for all. Such a boy is bound to be a leader; vile stories and mean acts will stop when he is present, and what he says will go with the boys. Who can say how much good such a clean, wholesome, honest boy will do just by living in his little world? I think this is what it means to be good and to do right, and the reason I recommend it is because the three most Christlike men I have ever known began by being such boys as this."

### The "Teen" Age and How We May Win and Hold Them.

The "Teen" age, from thirteen years to nineteen, is a critical period in the lives of many young people. If they are won and held for the Master in those years, there is a strong likelihood that they will continue to be followers of Christ during their lives. The practical question is two-fold, first, how may they be won, and second, how may we hold them?

They may be won, first, by personal touch, the close, vital contact of a life earnestly, quietly, confidently seeking to be of real help. There follows the necessity of knowing and understanding the boys and girls well. And there is also the need of knowing the interests and inner lives of the pupils and meeting their needs and interests along the lines of their tastes.

It is after all not a very hard matter to win the young people in a formal way at least. The real problem is not one of how to attract them into the church and Sunday-school, but of how to hold their interest and make them loyal to the higher life. One answer that has often been given is "Build a wall of fathers between them and the door." Give them the idea that the Sunday-school is not a "kid's affair," but a place for manly men. That is good, but we shall find the boys burrowing under or climbing over or boring through that wall unless we do something more than that. If we put all our men into one big class, and try to build

## How about your Sunday School Supplies for next Year?

Consult the Hawaiian Board Book Rooms



the wall with that we shall fail. For boys, and girls too, are going where they know that they will get something worth while.

We must hold them by good teaching, not by "goody-goody" teaching. We must man our young people's classes with the best material available. This age demands teaching that is thoughtful, earnest and genuine. When the teacher makes these young people feel that he has something which has an important relation to life—not 2,000 years ago, but here in this 20th century—something vital, something interesting, then he will hold his young people.

He may hold them by appreciation. This is the age of aspirations—of reaching out to conquer obstacles—to reform all the evils of the world.

Many of our pupils may be held by a word of appreciation now and then. Let us encourage them to good words by showing our interest in their efforts, and let us not neglect to use this gift of saying "well done" whenever we see special effort being put forth by our young people.

## Honolulu Legends

W. D. WESTERVELT

### THE GOD OF PAKAKA HEIAU.

Pakaka was a heiau located in the long ago on the western side of the foot of Fort street, about the place where a lumber yard is now to be found. There are several legends connected with this heiau. One of the most interesting is that which tells how the god of the temple came into being.

The story of the god of this temple is a story of voyages and vicissitudes. Olopana had sailed away from Waipio, Hawaii, for the distant islands of distant seas. Somewhere in all that great number of islands which were grouped under the general name Kahiki, Olopana found a home. Here his daughter Mu-lei-ula was near to childbirth. "Mu" "with the red garland," was experiencing great trouble. For some reason Haumea, one of the divine Polynesian ancestors, had stopped for a time to visit the people of that land. When the friends were afraid that "Mu" would die, Haumea came to help, saying "In our land the mother lives. The mother and child both live." The people said, "If you give us aid, how can we render payment or give you a reward?"

Haumea said "There is a beautiful tree with two strange but glorious flowers, which I like very much. It is 'the tree of changing leaves' with two flowers, one

kind singing sharply, and the other singing from time to time. For this tree I will save the life of the chief's daughter and her child."

Gladly the sick girl and her friends promised to give this beautiful tree to Haumea. It was a tree greatly loved and enjoyed by the princess. Haumea commenced the prayers and incantations which accompanied her treatment of the sick. And the chiefess rapidly grew stronger. This had come so quickly and easily that she repented the gift of the tree with the beautiful flowers, and cried out, "I will not give the tree." Immediately she began to lose strength, and called to Haumea that she would give the tree if she could be forgiven and healed. However as strength came to her once more she again felt sorry for her tree, and refused to let it go. Again the incantations were broken off and the divine aid withdrawn.

Olopana in agony cried to his daughter, "Give up your tree. Of what use will it be with its flowers if you die." Then Haumea gave her the final strength, with the most powerful incantations and mother and child both lived and became well and strong.

Haumea took the tree and traveled over the far seas to distant Hawaii. On that larger island she found no place to plant the tree. She crossed over to the island Maui, and came to the "four rivers." There she found the awa of the gods and prepared it to drink, but needed fresh water to mix with it. She laid her tree on the ground at Puu-kume by the Wai-hee stream and went down after water. When she returned the tree had rooted. While she looked at it it began to stand up, and give life to its branches. She built a stone wall around it shutting out the winds. When it blossomed Haumea returned to her divine home in Nu-mehalani, in the unknown land of mists and shadows, where the gods dwell.

By and by a man took his stone axe and went out to cut a tree, perhaps to make a god. He saw a new tree, short and beautiful, and after hours of labor cut it down. The night was coming on, so he left it as it fell and went home.

That night a fierce and mighty storm came down from the mountains. Blood red were the streams of water pouring down into the valleys. During twenty nights and twenty days the angry rain punished the land above and around Wai-hee. The river was more than a rushing torrent. It built up hills and dug ravines. It hurled its mighty waves against the wall inside which the tree was lying. It broke the wall, scattered the stones, and bore the tree down one of the deep ravines it had dug. The branches were broken off and carried with the trunk of the tree far out into the ocean.

For six months the waves tossed this burden from one place to another, and at last threw the largest branch on the reef near the beach of Kailua, on the island Hawaii. The people saw a very wonderful thing. Where this branch lay stranded in the water fish of many kinds gathered leaping around it. The chiefs took this wonderful branch inland and made the god Makalei, which was a god of Hawaii for generations.

Another branch came into the possession of some of the Maui chiefs, and was used as a stick for hanging bundles upon. It became a god for the chiefs of Maui with the name Ku-ke-olo-ewa.

The body of the tree rolled back and forth along the beach near the four waters, and was wrapped in the refuse of the sea.

A chief and his wife had not yet found a god for their home. In a dream they were told to get a god. For three days they consulted priests, repeated prayers, and incantations, and offered sacrifices to the great gods, while they made search for wood from which to cut out their god. On the third night the omens led them down to the beach and they saw this trunk of a tree rolling back and forth. A dim haze was playing over it in the moonlight. They took that tree, cut out their god, and called it Ku-hoo-nee-nuu. They built a heiau or temple for this god, and named that heiau Waihou and made it tabu.

The *mana*, or divine power, of this god was very great, and it was a noted god from Hawaii to Kauai. Favor and prosperity rested upon this chief, who had found the tree, made it a god, and built a temple for it.

The king who was living on the island Oahu heard about this tree, and sent servants to the island Maui to find out whether or no the reports were true. If true they would bring that god to Oahu.

They found the god and told the chief that the king wanted to establish it at Kou (ancient Honolulu), and would build a temple for it there. The chief readily gave up his god and it was carried over to its new home.

The temple, or heiau was built at Kou and the god Ku-hoo-nee-nuu placed in it. This temple was Pakaka, near the foot of Fort street, the most noted temple on the island Oahu, while its god, the log of the tree from a foreign land, became the god of the chiefs of Oahu.



### MAMALA, THE SURF-RIDER.

Kou was the ancient name of Honolulu—the place for games and sports among the chiefs of long ago. A little to the east of Kou and inside the present filled land used for the United States quaran-

tine and coal station was a pond with a beautiful grove of coconut trees belonging to a chief, Hono-kau-pu, and afterwards known by his name. Straight out toward the ocean was the narrow entrance to the harbor, through which rolled the finest surf waves of the Honolulu part of the island Oahu. The surf bore the name "Ke-kai-o-Mamala," "the sea of Mamala." When the surf rose high it was called "Ka-nuku-o-Mamala," "the nose of Mamala." So the sea and entrance to the harbor were known by the name Mamala, and the shore gave the name Kou to the bay.

Mamala was a chiefess of Kupua character. This meant that she was a moo or gigantic lizard or crocodile, as well as a beautiful woman, and could assume whichever shape she most desired. One of the legends says that she was a shark and woman, and had for her husband the shark-man, Ouha, afterward a shark god having his home in the ocean near Coco head. Mamala and Ouha drank awa together and played konane on the smooth konane stone at Kou.

Mamala was a wonderful surf-rider. Very skillfully she danced on the roughest waves. The surf in which she most delighted rose far out in the rough sea, where the winds blew strong and white-caps were on waves which rolled in rough disorder into the bay of Kou. The people on the beach, watching her, filled the air with resounding applause as they clapped their hands over her extraordinary athletic feats.

The chief, Hono-kau-pu, chose to take Mamala as his wife, so she left Ouha and lived with her new husband. Ouha was angry and tried at first to injure Hono and Mamala, but he was driven away. He fled to the lake Ka-ih-Kapu towards Waikiki. There he appeared as a man with a basketfull of shrimps and fresh fish, which he offered to the women of that place, saying, "Here is life (i.e., a living thing) for the children." He opened his basket, but the shrimps and the fish leaped out and escaped into the water.

The women ridiculed the god-man. The ancient legendary characters of all Polynesia as well as of Hawaii could not endure anything that brought shame or disgrace upon them in the eyes of others. Ouha fled from the taunts of the women, casting off his human form, and dissolving his connection with humanity. Thus he became the great god-shark of the coast between Waikiki and Coco Head.

The surf-rider was remembered in the beautiful mele or chant coming from ancient times and called the mele of Hono-kau-pu.

"The surf rises at Koolau,  
Blowing the waves into mist,

Into little drops,  
Spray falling along the hidden harbor.  
There is my dear husband Ouha,  
There is the shaking sea, the running  
sea of Kou,  
The crab-like moving sea of Kou.  
Prepare the awa to drink, the crab to eat.  
The small konane board is at Hono-  
kaupu.  
My friend on the highest point of the  
surf.

This is a good surf for us.  
My love has gone away.  
Smooth is the floor of Kou,  
Fine is the breeze from the mountains.  
I wait for you to return,  
The games are prepared,  
Pa-poko, pa-loa, pa-lele,  
Leap away to Tahiti  
By the path to Nu-u-mea-lani (home of  
the gods),  
Will that lover (Ouha) return?  
I belong to Hono-kau-pu,  
From the top of the tossing surf waves.  
The eyes of the day and the night are  
forgotten.  
Kou has the large konane board.  
This is the day, and tonight  
The eyes meet at Kou.

## Hawaiï Cousins

### Vacation Trip to Alaska.

It may not be out of place at the end of a summer outing, to tell the readers of "The Friend" some of our experiences while away on the other side of the "Pond." Many of our readers visited Europe; some spent pleasant weeks with friends in old America, but a few of us journeyed North from San Francisco, passing through Salem and Portland, Oregon, crossed the Columbia River, visited Tacoma and Seattle, with their various attractions, and continued still further North into South-Eastern Alaska. From Seattle it was only a twelve days' round trip by steamer to Skagway and return, yet time enough to see and learn much of a most interesting country and its people.

Of this most northern possession of Uncle Sam's, much has been written of greater Alaska, yet a few lines may be of interest to some. This frozen land of the North which Secretary Seward purchased from Russia March 18th, 1867, for \$7,200,000, and which many thought was money thrown away, was not so bad a purchase after all. The yearly revenues from the mines and fisheries alone is more than was paid for the whole territory. The circumstances which led up to the ultimate purchase may be unknown to most of us, but Seward evi-

dently felt justified in his actions, if the public did not.

Few people realize that the area of Alaska is as large as Great Britain, France and Spain combined. Her population is only 63,000, as compared with 100,000,000 of the above named countries. Alaska is twice as large as Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York and Pennsylvania put together, or 88 times as large as the Territory of Hawaii, but has only about one-third the population. She has a coast line of 26,000 miles, and has the richest gold, copper, silver, and mineral mines to be found anywhere, as well as the largest fisheries in the world.

### An Interesting Mission.

We left Spokane July 12th at 9 p. m. in the good S. S. Spokane, with 200 first-class passengers. The next day visited Victoria, with its parliament and public buildings, museum, hotels and waterfront, also the dry dock at Esquimalt. The city has 50,000 population, being first settled by the white man in 1858. We sailed at 10 a. m., and passed up between Vancouver Island and the mainland by the inland seas. Our first port of call in Alaska was at New Metlakatla, arriving there at 10 a. m. July 15th. This is the mission established by Wm. Duncan, the first missionary to Alaska, arriving on the field from London in 1858. His own graphic description of his experiences were most interesting but too lengthy to recount at this time. He owns the island, which was given to him by Congress, and has with him about 1,500 Indians, comprising the settlement. He is now 72 years of age, hale and hearty, the only white man living among the Indians at this place. His large trading stores, salmon cannery, saw mill, and other operations are worked by Indians under his directions. The village is well laid out, with its wharves, streets, town hall, schoolhouses and large church building. These are all the work of the mission people, under Mr. Duncan's supervision. The people are all religious, and appear as well civilized and educated as our own people here. Laborers in the cannery and saw mill receive wages as follows: Women, 15c; boys, 10c; and men 20c per hour. Their last season's output was 46,000 cases salmon. Mr. Duncan teaches practical religion in the government, business, family relations and citizenship.

Our next calling place was at Ketchikan, a village of 9 years growth, with a population of 1,500. Its waterworks, electric plant, saw mills for spruce timber, St. Johns school, shops, etc., is a busy little town built on piles; a shipping port for minerals, lumber, etc.



## Totem Poles.

Our next port was Kissan, the remains of a deserted village, with its totem poles and buildings still standing in their decaying condition, showing the high state of Indian life at the time the scourge visited the village, some 70 years ago. We landed on a beautiful pebble beach, and found our way through the overgrown vegetation and enter the council houses and homes of the departed. From this village many of the totem poles have been taken to different parts. One is in Seattle Square; a dozen or more in Indian River Park, Sitka. Thirty-eight poles still stand and are from 10 to 40 feet in height, and one flag pole 60 feet high. Not an Indian was to be seen in the place.

## Sitka the Beautiful.

July 17th we arrived at Sitka. Old Sitka the Beautiful, the former capital on Baranoff Island, is a queer old town, with its old log buildings, Russian settlers and a few Indians. Its U. S. military station of 50 men and modern buildings is in contrast with the old conditions. Curio stores make the business of the place interesting. Indian River Park, a mile out of town, with its goodly number of imported totem poles stationed in pairs and groups, near the sea shore, at the mouth of the Indian River, are most interesting, and one might say beautiful with their new paints and decorations. The roadway under and through the tall pine trees, and along the river and shore line, make most delightful walks while the tourist is waiting for the hour of sailing to the next port. We attended the Presbyterian church services in the morning, and visited the old Greek church in the afternoon. The old Russian eight-sided block house, made of heavy logs, stands on a hill near the town in the old cemetery grounds, but is decaying away. The grounds are very much overgrown from want of care for many years. The population of Sitka is only 700; one-third natives; one-third Russians, and the balance mixed nationalities, including Americans.

## Muir Glacier.

Our next port of call was Muir Glacier, where we anchored at 8 a. m. July 18th. We all landed in the ship's boats, and spent several hours walking on this solid chunk of ice, 300-500 feet thick, 3 miles wide, and so far as estimated is 100 to 200 miles long, but of this no one has any definite knowledge. It is thought to fill the space between two islands, and some day may be all melted away, giving a new and nearer passage to the far North. Some of our party had never handled

snow before, and many snowballs filled the air between times. This glacier was discovered by John Muir and named after him. Since the discovery it has moved quite a distance, and during the past three years as much as a mile or more has broken off. During the summer many iceberges are constantly floating out to sea.

## White Pass Trail.

Early on the morning of July 19th found us approaching the wharf at Skagway. At 9 o'clock we boarded the White Pass and Yukon Railway at the dock for a 20 mile ride to the summit of the White Pass Valley, with an elevation of 2500 feet. It was a cold damp morning but a grand ride. Aside from the historic interest of 1898 attached to Skagway, this city was the early camping ground for the army of gold hunters in 1898-99. This was a town of 18,000 people, but now only about 900 remain to hold the town together. Only empty buildings and gardens are left to show what were once the homes of the goldseekers, many having died, some going on to the interior, but most have returned to their old homes to count their losses and to start again in other directions. At the summit we saw the flags of Great Britain and the United States flying over the monument which marks the dividing line between Canadian and American soils, and here we shook hands with each other in token of brotherly friendship.

The Yukon River, just beyond this point, starting in Canada, is some 3000 miles long and drains over 200,000 square miles of Central Alaska, and carries the commerce of the Territory to the coast line.

On our return trip by the railway we were afforded an excellent view of the White Pass cantilever bridge spanning a canyon some 250 feet. We crossed several times both going and returning, the famous White Pass Trail, over which the gold seekers of the 1898-99 boom period had to pack their belongings on their way to the Klondike and Dawson.

## Tourist Boom.

Statistics show that 6,000 tourists visited Skagway last summer. Leaving Skagway at 4 p. m., passing down its beautiful bay on through to Lynn Canal, we arrived in sight of the Davidson Glacier at 6:30 p. m., July 20th; visited Taku Inlet, then into Glacier Bay, with its large fields of broken ice and icebergs; viewed Winlum dead glacier near to Foster or Taku live glacier. For the interest of the passengers Captain Thomas in a slow and cautious manner allowed the steamer to

butt gently into a good sized berg, cutting off quite a slice from its corner. This was an experience not often met with. In the afternoon we stopped at Treadwell mine and before leaving the vessel we could hear the roar and din of the 850 stamps pounding out the gold from the largest stamp mill in the world today. We visited the works and saw a gold brick valued at \$10,000—the result of 24 hours' work gathered from the 5000 tons of ore, the daily output. Employment is found for 1500 men, divided into three shifts of eight hours each; the mill runs 363 days of every year, Fourth of July and Christmas day being the only days the stamps are silent. The mine has its own boarding and rooming houses, club rooms, reading rooms, entertainment hall, etc.

## The New Capital.

Juneau, the new capital of Alaska, across the channel, and two miles from the Treadwell mine, is a small village of 1200 to 1500 people, situated on a side hill, with its planked streets, public buildings, custom house and school houses. Plans were already under way to open large mills for gold and copper mines back of the town. A site had been chosen for a \$150,000 capitol building. An old Indian village is established here, and the men are employed fishing for the canneries near by. Leaving Juneau at midnight we arrived at Wrangell 3 p. m. the next day. Here we visited the totem poles and had the meanings of the figures explained to us by a Mr. Richards of the Episcopal Mission, who is located here. This was the first settlement made by the Russians in Alaska. Passing through Discovery Passage, Georgia Vancouver at 8:30 p. m., Saturday, July 22; and spent all day Sunday at Vancouver.

We arrived at Seattle at 6 a. m. July 25th, feeling well repaid for the \$100 passage money which the trip had cost us from Seattle.

Alaska has been called "the show place of the earth." A full description of its snow-capped mountains; its smooth, narrow passages; its wooded slopes and wonderful wealth will be material for writers for years to come. A well-known writer has said "The Yosemite is beautiful; the Yellowstone is wonderful; the Grand Canyon of Arizona is colossal, but Alaska, with its fiords and mountains, glaciers and rivers, possibilities and distances, is all of these. It is not only colossal, but wonderful and beautiful as well."

Yours respectfully,

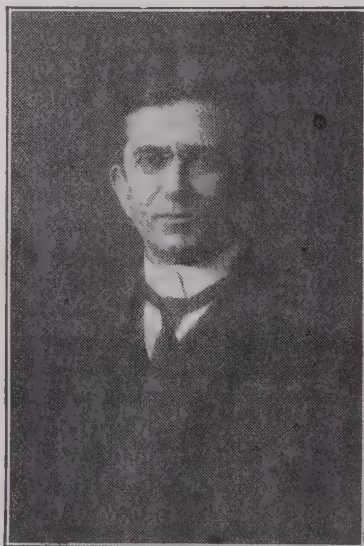
A. F. COOKE.



## BOOK REVIEWS



*Faith and Health*, by Charles Reynolds Brown. Dr. Brown's name is a guarantee of the value of his writings. He has peculiar qualifications to speak upon this subject, as he has specialized in it for a period of years. He says, in a vigorous discussion of Christian Science, "I began the study of Christian Science twenty-three years ago, in the city of Boston, and under Mrs. Eddy herself. I have in my home a diploma certifying that I am entitled to practice as a Christian Science healer." Nevertheless, he contests every claim of the cult.



CHARLES R. BROWN, D.D.  
Author of "The Young Man's Affairs"  
Thos. Y. Crowell & Co., New York

With the Emmanuel movement leaders he is more in sympathy, but believes that the movement itself could be extended to churches generally only at serious risk. A minister must have very especial qualifications for this sort of thing, he contends. This profession has no more right to encroach upon that of medicine than the latter has to arrogate spiritual duties. The broad field of co-operation between the two forms the ideal ground of the future. The final chapter on "The Church and Disease" is especially valuable and

thoughtful, outlining as it does a broad working creed which the church of the future could adopt with profit to itself and uplift to the community at large.

Thomas P. Crowell & Company, New York. 240 pages, \$1.00 net.

*The Winning of Immortality*, by Frederic Palmer. The author argues that we are by no means necessarily immortal but that immortality is the result of coming into harmony with Christ; that this is the view which was held by the early Christians, who either did not know of any such doctrine as the necessary immortality of the human soul or regarded such a view as unwarranted. The open-mindedness of the author is refreshing. *The Winning of Immortality* is no kind of book for those who are literalistic in their views of the Bible; an enlightening book to those who see in the Bible a progressive revelation; a good book to put in the hands of those who have come to scoff at immortality because of their revulsion against dogmatic expositions of the subject. Thomas Y. Crowell & Co., 235 pages, \$1.00 net.

Pretty little *Christmas Gift Books* may be found among the "What is Worth While Series" of Thomas Y. Crowell & Co., and books handsomely illustrated in color, by J. R. Miller, issued by the same publishing house.

## BOOKS RECEIVED.

*The Story of the American Board*. By Wm. E. Strong. The Pilgrim Press, Boston; \$1.75 net.

*The Winning of Immortality*. By Frederick Palmer. Thomas Y. Crowell & Co., N.Y. \$1.00 net.

*Choice Verses, and other matter to be committed to memory* Edited by Chas. F. Dole, Jamaica Plain, Mass.

*A New Heaven and a New Earth*. By Charles Brodie Patterson. Thomas Y. Crowell & Co. \$1.25 net.

*Faith and Health*. By Charles Reynolds Brown. Thomas Y. Crowell & Co. \$1.00 net.

*New Bible Country (Worth While Series)*. By Thomas Franklin Day. Thomas Y. Crowell & Co.

*From Passion to Peace*. By James Allen. Thomas Y. Crowell & Co. 50 cents net.

*Seeking After God*. By Lyman Abbot. Thomas Y. Crowell & Co. \$1.00 net.

*The Master's Friendships*. By J. R. Miller, D. D. Thomas Y. Crowell & Co.

*World Corporation*. By King C. Gillette. The New England News Co., Boston. \$1.00.

## EVENTS

Sept. 30.—Large meeting of business men at 4 p. m. to protest against election of Lincoln McCandless as delegate to Congress on business grounds.

Oct. 3.—The imported Russians are not doing much as stevedores on the wharves, getting only about \$3000 in twenty-four weeks.

4.—Rudolph Spreckels arrives from San Francisco, expecting to conclude sale of various Spreckels properties.—Subscriptions to aid Japanese flood sufferers closed; total amount \$5000.

5.—Sugar stocks in San Francisco very panicky.

7.—Eightieth birthday of Rev. O. H. Gulick.—Gain of about eleven hundred registered voters reported 1909-1910.

9.—Seven men in row boats come too near coral reef and are swept by heavy surf on reef; boats broken, narrow escape.—Four "blind pigs" found in Iwilei.

10.—Business men's meeting again decides for Mahuka site for U. S. building.

12.—Last company of Fifth Cavalry arrives; second time in fifty-five years when the regiment has been united.

14.—Oahu Association of Congregational Churches at Waialua.

16.—Emerson memorial arch unveiled at Waialua.

18.—Prince Kuhio reaffirms strongly his desire for prohibition in these islands, and his vote therefor, in face of large vote against prohibition.

18.—Joe Leal and others habitually gambling under cover of U. S. Customs, discovered; several Customs officers discharged.—Twenty-sixth anniversary of W. C. T. U.

19.—Fire destroys one of the cottages of Royal Hawaiian Hotel. New \$200,000 hotel is being promoted.

22.—Hilo selected as one of the U. S. postal savings banks.

24.—Judge Andrade resigns from bench of Police Court on account of checks given to aid defaulting clerk. Contract signed for new Y. M. C. A. building, \$132,000.—Governor Frear sets apart \$2,500 for study of fish and meat markets.

25.—"The Democrat," a new political paper, started.

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**MARRIED.**

Clark-Dreir—In Honolulu, October 8, 1910, by the Rev. Father Valentine, Henry Clark and Mrs. Emma Dreier.

Schmidt-Grace—In Honolulu, October 6, 1910, by the Rev. A. A. Ebersole, Paul Schmidt and Miss Mildred Grace.

McMahon-Franklin—In Honolulu, October 8, 1910, by the Rev. Canon Ault, P. M. McMahon and Miss Pollie Franklin.

Morse-Ah Chuck—In Honolulu, October 15, 1910, G. Morse and Miss Mary Ah Chuck.

Moncreith-Kenney—In Honolulu, October 12, 1910, M. Moncreith and Miss Marie Kenney.

Hutchinson-Clapperton—In Honolulu, Oct. 17, 1910, Robert Hutchinson and Miss Mary Clapperton.

Howley-Ena—In Los Angeles, October 20, 1910, John J. Howley and Miss Daisy Ena.

Sexton-Rice—In ihue, Kauai, October 26, 1910, Dr. L. L. Sexton and Miss Emily Rice.

**DEATHS.**

Wilcox—On June 23, 1910, at Newark, N. J., Catharine Cooke Wilcox, sister of "Father Cooke," in the 78th year of her age. Funeral services from her late home, the residence of her nephew, Dr. Frank W. Pinneo, 199 Garside street, on Saturday morning, June 25, at 9 o'clock. Interment at North Greenwich, Conn., Congregational Cemetery at 2:30 p. m.

October 1—In Los Angeles bomb explosion, Churchill Harvey Elder, recently connected with "The Advertiser."

October 4.—In Honolulu, Mrs. E. Coit Hobron, aged 48 years.

October 5—In Honolulu, Arthur Watson, aged 24 years.

October 11—In Hana, Maui, Katherine Gladys Cooper, youngest child of Mr. and Mrs. George Cooper.

October 16—In Honolulu, Heinrich Wilhelm Schmidt, of the firm of Hackfeld & Co., aged 64.

October 17—In Honolulu, William Brede, aged 76 years.

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# The Friend

Vol. LXVIII.

DECEMBER, 1910.

No. 12



**Mills School Hall**

**Mid-Pacific Institute**

Dedicated November 26, 1910.



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## THE FRIEND

Is published the first week of each month in Honolulu, T. H., at the Hawaiian Board Book Rooms, cor. Alakea and Merchant Sts. Subscription price, \$1.00 per year.

A special rate is made to Mission Churches or Sunday Schools in the Islands. Clubs of 25 to one address 25 cents apiece per year.

All business letters should be addressed and all M. O.'s and checks should be made out to

THEODORE RICHARDS,  
*Business Manager of The Friend.*  
P. O. Box 489.

All Communications of a literary character should be addressed to THE FRIEND, corner Alakea and Merchant Sts., Honolulu, T. H., and must reach the Board Rooms by the 24th of the month.

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# The Friend.

OLDEST NEWSPAPER WEST OF THE ROCKIES.

Vol. LXVIII.

HONOLULU, H. T., DECEMBER, 1910.

No. 12

## TREASURER'S STATEMENT FROM OCT. 21 TO NOV. 21, 1910.

### RECEIPTS.

|                              |         |
|------------------------------|---------|
| A. B. C. F. M. ....          | \$ 2.50 |
| A. M. A. ....                | 203.85  |
| Bush Place .....             | 74.00   |
| Chinese Contingent Fund..... | 40.00   |
| Conditional Gift .....       | 400.00  |
| Friend .....                 | 44.65   |
| General Fund .....           | 87.50   |
| Haw'n Gen. Fund .....        | 5.00    |
| Hoaloha .....                | 53.00   |
| Invested Funds .....         | 99.00   |
| Japanese Work .....          | 100.00  |
| Kalihi Settlement .....      | 280.10  |
| Kauai Gen. Fund .....        | 23.10   |
| Maui Gen. Fund .....         | 100.00  |
| Ministerial Relief .....     | 175.00  |
| Molokai Gen. Fund .....      | 2.00    |
| Oahu Gen. Fund .....         | 901.37  |
| Office Expense .....         | 2.00    |
| Palama Settlement .....      | 50.00   |
| Portuguese Work .....        | 36.00   |
| Tomo .....                   | 36.50   |

\$2715.57

### EXPENDITURES.

|                                  |          |
|----------------------------------|----------|
| Alexander Settlement .....       | \$ 75.00 |
| Bush Place .....                 | 62.00    |
| Central Kona Settlement .....    | 25.00    |
| Chinese Work .....               | \$101.25 |
| Salaries .....                   | 568.75   |
| Eng.-Port. Work .....            | 77.55    |
| Salaries .....                   | 896.50   |
| Friend .....                     | 974.05   |
| General Fund .....               | 67.10    |
| Salaries .....                   | 149.60   |
| Salaries .....                   | 542.00   |
| Hyde Property Income .....       | 691.60   |
| Hawaii Gen. Fund .....           | 195.85   |
| Hawaiian Work .....              | 3.75     |
| Salaries .....                   | 27.80    |
| Salaries .....                   | 401.72   |
| Hoaloha .....                    | 429.52   |
| Japanese Work .....              | 46.45    |
| Salaries .....                   | 120.75   |
| Salaries .....                   | 966.75   |
| Kalihi Settlement .....          | 1087.55  |
| Kohala Girls School—Salaries.... | 380.25   |
| Office Expense .....             | 140.00   |
| Palama Settlement .....          | 32.70    |
| Tomo .....                       | 167.00   |
| Waiakea Settlement .....         | 34.25    |
| Waiakea Settlement .....         | 75.00    |

\$5157.07

|                                 |           |
|---------------------------------|-----------|
| Excess of expenditures over re- |           |
| ceipts .....                    | \$2441.50 |
| Overdraft at the bank .....     | 3685.75   |
| T. R.                           |           |

## The Friend Gospel.

It is a significant evidence of the awakening of America to the importance of the Pacific Problem that so distinguished a leader in journalism as Melville E. Stone should have begun to see and proclaim the menace of Asiatic industrialism to our own national development. Turning his newspaperman's genius for marshaling facts to this field, he shows how India is ready to try a fall with America in cotton, how Japan is gathering the carrying trade of the great ocean into her hands, and how China with her vast resources in iron and coal and grain fields is commencing to conjure with these in the domain of world commerce. The East with its cheap labor and untiring industry threatens the West with a conflict that bodes no good to our boasted high standard of living. At the centenary of the American Board, President Capen, himself a business leader and a civic reformer, put the case squarely to the workingman of the United States by showing him that he must cease holding his Asiatic brother aloof and get into closer touch with him in the hope of inculcating that brother with his own ambitions for larger life, that is for the higher wages and improved labor conditions which make for better living. Prosaic necessity to survive must bring him to this stand. It is refreshing to see such leaders of mainland thought at last recognizing doctrines of which Hawaii has been conscious for years, and which The Friend has long endeavored to drum into the minds of its mainland constituents. Little by little the dog in the manger policy pursued by our nation towards the Asiatic in denying him the privilege of naturalization and in refusing to admit him to the country on terms of equality with other peoples is being recognized as suicidal in the long run. It is but another proof that the right way is the wise way. The American people may be trusted ere long to see the point and to square themselves with the Asiatic world by undoing the injustice. Meanwhile, let the merry dance of enlightenment go on.

## The Post Office Fight.

Hawaii may be in the van in her appreciation of Asiatic problems, but she is behind in the procession of civic beautifi-

cation. The wonderful work of Chicago's Commercial Club in its campaign for the new Chicago, Boston's unique 1915 movement and the nation's plans for Washington set side by side with the outcome of the effort to develop the natural beauty of Honolulu, organized here some years ago when Landscape Engineer Robinson was brought from the mainland, is somewhat humiliating. The most distressing evidence of our worse than carelessness is our post office squabble. Years have been wasted and we are no nearer a solution of the difficulty than when we began. Large considerations of beauty and utility demanded the site on Palace Square. But business interests demurred and the Mahuka location was pressed upon the national government. Now at vastly increased cost we confront a cumbersome legal process to secure an adequate site for a building which will always be an eyesore because located where it should not be. What is needed is a revival of civic pride and civic unselfishness. Meantime every set back to the progress of locating the building at King and Fort Street is a providential blessing. If fate only is kind enough to keep on blocking this menace to Honolulu the Beautiful, Washington may yet make up to her duty to place the post office where it ought to be, on the Irwin site in Palace Square.

## That Loving Cup.

To have two of our local pulpits emptied the same week was an occurrence almost without precedent in Honolulu. Revs. J. T. Jones of the Methodist and A. C. McKeever of the Christian churches, both left for the mainland during the second week of November. They will be missed by many friends. The Young People's Union gave a united farewell that expressed the appreciation of the Endeavor Societies. The young people decorated both ministers and their wives with beautiful leis and then listened to a farewell address from each of the four. Mr. McKeever then received from the enlisted men of the United States army the gift of a loving cup in token of his faithful unselfish service for them covering the past few years. This expression of gratitude was made in such a genuine way by the army

men present and was reciprocated so beautifully by Mr. McKeever that it formed a most significant part of the evening's exercises. There is no more needed or delightful service in this city than that of ministering to the spiritual needs of these enlisted men.

### The Elections.

They were preceded by the usual exaggerated rhetoric, the picturesque distortion of truth and the customary "I'm angel, you're demon" party declarations that condition the typical political campaign here. The outcome was generally good, that is a large number of excellent citizens were chosen to office. The parties seem to have named better candidates than usual. The new legislature, especially the House, is the best since Hawaii became a Territory. It ought to enact good laws. It looks as though education were at last to have a fair chance in the islands. Honolulu's city government also is in good hands. Mayor Fern's re-election was expected. The attempt to unseat him is beneath contempt. In elections costing both sides what ours do, for one party to charge the other with shady practices is a pitiable instance of the pot calling the kettle black. After playing the game as it is played on these islands, even the kind of honor that prevails among professionals should make the loser take his luck more like a sport. Sheriff Jarrett's strength seems due to a conduct of his office that has eliminated the petty thefts and housebreakings so common a few years ago and given us what may perhaps be called a fairly efficient police.

### THE CASE OF DELEGATE KALANIANAOLE.

It is not a pleasant task but it is a public duty to set forth the truth in the matter of Mr. Kalaniana'ole's relation to the late plebiscite campaign.

It is an unquestioned fact that the Senate Committee would have reported favorably the Curtis Bill to prohibit the liquor traffic in Hawaii if Mr. Kalaniana'ole had not urged a plebiscite.

At the hearing before the Committee on Territories of the House of Representatives on the question of a joint resolution providing for a special prohibition election in Hawaii, Hon. J. G. Woolley stated, "With the earnest cooperation of the Prince [Kalaniana'ole] which is now assured, and under his leadership, we shall doubtless carry the Territory for a prohibitory policy." Mr. Kalaniana'ole was present and participated in this hearing, the statement was made before him,

and though he had taken exception to other remarks of Mr. Woolley, he made no objection to this declaration that it was his purpose to cooperate earnestly to carry Hawaii for prohibition. In his published letter to Mr. Thurston, dated October 17, he states that he told Mr. Woolley "that I [Kalaniana'ole] would go home as soon as Congress adjourned and lead the fight for prohibition myself." Thus far there is perfect agreement.

Some weeks before the special election the rumor reached Honolulu and appeared in the press that the Delegate would not take part in the campaign. When it was insinuated in certain quarters that he had been "fixed" by the liquor interests, Mr. Woolley scouted these rumors, and as long as it was possible to hold thereto he proclaimed both in public and private his confidence in Mr. Kalaniana'ole's good faith, that he would come and redeem his promise to carry Hawaii for prohibition.

On the evening of July 13 the afternoon papers published with scare headlines a letter from the Delegate to Mr. J. C. Lane, in which they emphasized the quotations, "*I want no laws which work along race lines.*" "*I am not a teetotaler and not a prohibitionist.*" This letter acted as a bombshell in the Prohibition camp and was received with acclamation by the liquor men, who proceeded to make the most of it. The letter also announced that he was coming home by the yacht Hawaii, a statement which extinguished the last spark of hope as to Mr. Kalaniana'ole's help in the campaign.

It is singular that the prediction of the liquor interests that the Delegate would not return to aid the cause of prohibition, a prediction made weeks beforehand, should thus have come true.

But worse than this, the letter to Mr. Lane contained the significant slogan, "I am not a prohibitionist," a splendid telling sentence capable of being used with tremendous effect among the men of his race. It was so used.

Worst of all, the words "I want no laws which work along race lines" was the strongest thing he could have said in support of the anti-prohibitionists without directly coming out on their side. The liquor men from the first planned their campaign on one line, that of race prejudice. Their two arguments on this line were splendidly devised and magnificently engineered. They were first "the whites have engineered the plebiscite to deprive the Hawaiians of liquor while they themselves are to be unrestricted in its use," and second, "this prohibition issue is the creation of a white stranger, John G. Woolley, who wants to deprive you Hawaiians of your liberties." The deadly venom of Mr. Kalaniana'ole's sen-

tence, "I want no laws which will work along race lines" is clear. The liquor interests had from him all they wanted, and they used it with terrific effect.

When in the recent campaign the Delegate's desertion of the cause which he had practically promised Congress that he would support and lead was brought home to him by an editor of *The Friend*, Mr. Kalaniana'ole made the following explanation of his course in his open letter to Mr. Thurston: "After the law providing for the plebiscite was passed, I had a talk with Mr. Woolley about what was to be done. He said he was coming back to Hawaii to work for prohibition. Knowing the strong objection which Hawaiians have against malihinis trying to direct them what to do, I told him I thought it would be a mistake; that I would go home as soon as Congress adjourned and lead the fight for prohibition myself. He thought he knew best and came himself. I feared the consequences then, but still I intended to come home as soon as I could and help. I said I would speak for prohibition, and I then intended to do so, although I did not say I would 'stump the Islands.'"

Soon after Mr. Woolley returned from Washington some months before July 26, in a conversation with the editor of *The Friend* concerning the campaign in Congress he stated that after the agreement between him and the Delegate, he (Woolley) had told Mr. Kalaniana'ole that he thought it wiser not to return to Hawaii, that he would be glad to stay out of the campaign because he was a stranger, and that it would be best for Mr. Kalaniana'ole to go to the Islands and conduct the campaign with him not there. Mr. Kalaniana'ole however thought that he (Woolley) would do well to return and help in the fight. At the time when this statement was made by Mr. Woolley, not a whisper had been heard of the Delegate's backing out of the contest. Mr. Woolley added his own preference for having men identified with the Islands lead the movement. The plebiscite had not been his project. As a matter of fact, Mr. Woolley, though made the objective point of the liquor interest's fight, did not lead. His advice prevailed and the campaign was conducted by others, most of whom were old timers.

So much for the contribution of the editor of *The Friend* with reference to Mr. Kalaniana'ole's statement that he tried to prevent Mr. Woolley from returning to engage in the campaign. Fortunately a recent mail has brought the following from Mr. Woolley himself on this point.

"Mr. Kalaniana'ole's letter in the *Advertiser* raises no issue as between him



and me, except as to his alleged interview with me touching the advisability of my return to Hawaii to take part in the plebiscite campaign. His version of that interview is false in general and in particular. I had serious misgivings as to the wisdom of my returning, which I presented frankly to him and Mr. McClellan, for I had become convinced of the Delegate's sincerity and of his belief in mine. I asked him to advise me, and told him of my strong desire to keep out of the way if my return might work adversely. He was not emphatic in advising me to go, but in several interviews said he could see no reason against it. He said for me to go ahead and look after the whites, that we should carry the Hawaiian vote by a very large majority; that I was at liberty to report privately that he was for prohibition, but that he wished to make public announcement in his own way and his own time, and that he would be home by the first of June and rally the Hawaiian voters. He gave it as his opinion that we should surely win; that his wife was even more interested than himself. He gave me a list of Hawaiian men and women to see, and authorized me to quote him as being with me in the movement."

Lowell's familiar verses run:

"Once to every man and nation comes  
the moment to decide,  
In the strife of Truth with Falsehood,  
for the good or evil side;  
Some great cause, God's new Messiah,  
offering each the bloom or blight,  
And the choice goes by forever 'twixt  
that darkness and that light."

Such an opportunity faced Mr. Kalani-ana'ole. Rarely if ever has such a splendid chance to show himself a true patriot and devoted lover of his race come to a Hawaiian. He might have been hailed as the savior of his people. If he had redeemed his promise to Congress, had hastened to Hawaii, had appeared side by side with Mr. Woolley, had gone from Island to Island showing the miserable untruth of the liquor dealer's pleas, he could have rallied his people against their bitterest foe, the drink evil. He failed. He suffered the man, who trusted him, to bear the brunt of opprobrium directed against the measure which he himself had secured from Congress, and to be hounded about the city like an enemy of mankind by his own people. The Delegate did not have it in him, that was all. Let the curtain fall on the pitiable business.

The strangest part of it is that this is the man whom the vast majority of Republicans have chosen to be the Territory's delegate to Congress for another term—the majority, I say, for there were

a few loyal Republicans who could not vote for him. And now that the nation has elected a Democratic House, Providence has exposed the fine irony of the situation.

### THE DAILY BIBLE.

The World's Morning Watch is the name of an establishment at 156 Fifth Avenue, New York, the object of which is to promote the highest interests of the religious life. Religion being defined to be God's life in man, that life cannot accomplish anything against the will of the individual. To become dominant in a man that life must be cultivated in his consciousness. This demands time, quiet time. Amid the rush of the modern world and the steady insistence of business, pleasure and social intercourse God is apt to be allowed scant courtesy. To cultivate His friendship some portion of every day should be rigorously set apart and that portion *par excellence* should be at the very outset of the day when a man's powers are at his best. To call incessant attention to this demand of man's nature and to devise means for helping men realize this privilege and duty is the purpose which the World's Morning Watch has in view. In order to forward this purpose it publishes monthly a little pamphlet called *The Daily Bible*. In this are arranged tiny sections of Bible selections, one for every day of the month, together with a brief comment. During the early part of 1910 Dean Edward I. Bosworth of Oberlin edited the selections and comments. It is needless to say that he did ideal work. His brief pointed sentences gave the meat of the passage for the day in a form most suggestive and helpful. He was followed by Rev. F. K. Mathews, who culled his comments with great care. The last months of this year have contained passages from the Psalms rather carelessly selected and ill adapted to the present day man, with comments neither illuminating nor suggestive. With 1911 the Daily Bible will enter upon its eleventh year and will doubtless return to its former standard of excellence. It is up-to-date in version, using the American Revision. It puts into the hands of fathers a most excellent medium for family prayers about the breakfast table. For travelers it is invaluable. For men who must do much of their Bible reading on railroad sleepers or other cars it is a boon, and when edited by such a man as Dr. Bosworth it is a delight in the Quiet Hour of any Christian. Costing only fifty cents a year or in clubs of five to separate addresses only forty cents, this little periodical ought soon to reach its ambition. "A magazine with a million readers."

### HAWAII TODAY.

At the National Council held in Des Moines in 1904 it was said that if our mainland churches would adequately back the work in Hawaii, the history of the next twenty years there would read upwards faster than it had downwards the previous few decades. You took us at our word and though you did not do all we asked—no man of vision at once gets everything he prays for—we come to you today with our prophesy more than proportionately fulfilled.

#### FIVE YEARS' RECORD.

In 1904, ten of our 83 churches gave to the American Board. In 1908, the last year for which I have full figures, 77 (76 per cent) of our 101 churches contributed to foreign missions. Hawaii follows the sensible procedure of combining in one society, called the Hawaiian Board, the functions of home missions, church building, Sunday school work and education. With this organization the American Missionary Association co-operates. Our local Board expends about \$50,000 annually in addition to the grant from the A. M. A. In 1904, 28 of our 83 churches gave to the Hawaiian Board. In 1908, 81 churches (80 per cent) contributed. Last year our church members gave more per capita (\$6.15) to this Home Board than those of Massachusetts did (\$6.05) to Home Missions. We also contribute to the A. M. A. and to the Society for Ministerial Relief.

During the five years, 1904-1909, since you began to stand by us the gain in membership in our Island Churches has been 23 8-10 per cent, and in our purely Hawaiian churches, 26 per cent. Last year 727 persons or a trifle over 10 per cent of our total membership for the previous year were added on confession, the largest annual gain since 1869. In five years we have reversed the record of forty. This has been achieved through the policy of remanning the field with missionaries from the mainland, inaugurated because of your generous contributions, with men like Dr. Baker of Kona and Mr. Dodge of Maui, sons of Massachusetts, in the lead.

Since the Des Moines meeting, and under the impulse of advance then received we have had courage to organize our schools in Honolulu into the Mid-Pacific Institute, that now owns 40 acres of land in the choicest section of the city and two magnificent buildings, a total value of over \$250,000, in addition to a productive

\*Address delivered before the American Missionary Association at the National Council, Boston, Mass., October 19, 1910, by Rev. Doremus Scudder.

\*The official returns were, for prohibition 2262, against prohibition 7511, total 9773.



endowment of more than \$80,000, and with 300 students from a half dozen races. Do you think your partnership with us through the American Missionary Association has paid? If so, go home and tell your churches to give more to the A. M. A. and cheer it on to still larger cooperation with us. For with Russians crowding in upon us we need from you a round \$10,000 annually.

#### PROBLEM LAND.

Hawaii today may well be called Problem Land, but we shoulder our burdens cheerfully in that sunny home of the rainbow. Chief of our responsibilities just now is the Hawaiian voter. We understand what Pres. Woodrow Wilson means when he says: "Self-government is not a thing that can be 'given' to any people, because it is a form of character and not a form of constitution. No people can be 'given' the self control of maturity." Senator Morgan of virile memory knew that, when he served on the Commission to recommend an Organic Act to Congress for the government of our youngest and now only remaining Territory. The South had been taught this lesson by the most drastic experience any section of our nation had ever known. Hence the Alabama Senator as well as his four confreres in the commission favored a franchise for Hawaii based upon thrift as well as intelligence. It would have been well for the Hawaiians if Congress had heeded the advice of these statesmen. What his own chiefs and kings, what Provisional Government and Republic knew that the average native did not possess, power to govern himself, Congress essayed to give him. So without reservation it put the ballot in his hand and made him at once the bone of contention between graft-hating supporters of good government on the one hand and the unscrupulous, liquor dealing, law despising element on the other. There was dearth enough of stimulus in his heredity and of incentive in the mild environment of the subtropics to threaten him with perpetual racial childhood without denying to him the promise of the franchise as soon as possession of the power of self-government should be proven—the mightiest spur to self development that can prick on a man in America to better things. As it is the Hawaiian has become the prey of the unscrupulous and his ballot an incentive to lose what manhood he already has. In the prohibition plebiscite last July some ten thousand votes\* were cast, the liquor men securing more than 7000. It cost them, according to the best authority I can find, in the neighborhood of \$50,000 to do it. Fancy what that means for those child-men, the Hawaiians. For our nation to reverse the con-

sistent policy of the Kamehameha sovereigns and suffer liquor to butcher the native races as it is doing was in the nature of a crime. To cheapen the ballot by removing incentives to thrift in its full acquirement and to give over this innocent-hearted people to the tender mercies of grafter and vote buyer was a twin wrong.

#### THE FRANCHISE AND MANHOOD.

Seven years residence in Hawaii has convinced me that the American negro of the future will have cause to look back with gratitude to the action of his Southern white brother in depriving him of the ballot until he should have demonstrated his ability to use and not abuse it. He will esteem it a real service to his race, notwithstanding the manner in which it was done. There is no apology here for that manner. In a democratic electorate a majority element which is too ignorant or undeveloped or thriftless for self-government is a deadly menace to free institutions. For the great temptation facing the minority in such a community is to control the majority by means which by debauching it shall negate all possibility of character development. The gift of the franchise to the Hawaiian without safeguarding conditions was the cruelest present our nation could have handed him.

The problem before the Christian citizenship of the Territory is to counteract the effect of this blunder. It is no easy task and it does not seem as though any headway were being made. The dread question is will liquor and its comrade tuberculosis end the Hawaiian before any substantial gain shall have been registered. If Congress had desired to preserve the Hawaiian from extinction it should not only have insured him a just, efficient and economical government, such for example as that under the Republic, but also at the same time have tempted him by the promise of the franchise to develop himself into full American manhood.

#### ASIA IN HAWAII.

There is no time to talk about our Asiatic problem. This is so little dreaded that we should not mind Congress admitting a little more of it from China and Japan. We are busy preparing some ten thousand Asiatics born on our shores to become as good Americans as the second generation of your immigrants here in Boston. I'd like to tell you all about it but Sec. Ryder is worrying now over my 15 minutes.

#### GET TOGETHER.

Hawaii today is a blissful center of Christian union. We have learned Pres. Hayes' maxim, "The way to resume is to

resume," only we put it, "The way to get together is to get together." Others preach, we practise it. We don't use the word Congregational out there. We don't need to, we have the thing; why bother over a divisive name? We also have the best of Presbyterianism in our polity, the fervor of Methodism, the whole Pacific ocean for the Baptist part of us and a number of title-less bishops such as Baker of Hawaii, Dodge of Maui, Lydgate of Kauai, with Archbishop Oleson (also of Massachusetts) at their head, plus the only sort of apostolic succession God or man cares anything about. No wonder our churches number all sects including former Confucianists from China, Buddhists from Japan, religious head-hunters for aught I know from the Philippines, Mormons, Romanists, and nearly every stripe of ism known to Dr. Carroll of the Independent. When Bishop Libert, Pius X's Hawaiian representative, loses a church by fire, he knows that the first checks that will come to him unbidden will bear the signatures of our people; when his Protestant Episcopal brother Restarick wants a new parish school building, children of our missionaries head his subscription list; when the Methodist Episcopos—I can't give you his kaleidoscopic name because he changes every year or two—plans a \$35,000 church for Honolulu, he is sure of nearly half coming from our union loving people. O, the way to have union is to have it, not debate it to death as you did in Cleveland three years ago. Next time you want to celebrate the banns between Congregational and other ists, fix the marriage ceremony at Honolulu. The sweetness of the atmosphere out there, spiritual as well as physical, will insure a June wedding.

#### CARNEGIE FUNDERS.

Hawaii today needs perhaps more than anything else families from mainland America. Six years ago we asked for money and sympathy. You gave both and today I have rendered a brief account thereof. Try us again, this time with Christian homes. There are literally thousands of mainland families to whom residence in Hawaii would be the greatest of all earthly boons, families that have secured enough of this world's goods to make struggle for a living no longer necessary, and are spoiling for the opportunity of larger influence, families to whom our northern winters are a dread. Hawaii needs this type of Carnegie funder. No garden spot on earth is so alluring to men and women with time and money enough to take up a little plot of land and lend a hand in developing the rare products with which Hawaii is destined to bless America. Each such home



standing for the best in Americanism would form a center of light and of social salvation for Hawaiian families round about, to say nothing of influencing directly far away Asia or of incidentally prolonging for a decade or two its own efficient life. Here is a call for a new variety of twentieth century missionary.

#### THE PACIFIC CHRISTIAN GIBRALTAR.

Hawaii should become the great Christian Gibraltar of the Pacific World. It will if enough Americans help to make it such. "Bah, five and a half days out to sea" you say. Yes, just now but such a summer sea with steamships growing more palatial every year. Tomorrow we may wake to find the new aerial service fully established, bringing Hawaii within twenty or thirty hours of San Francisco.

In accordance with God's just laws, silently but surely, out in the great ocean a community is growing, virile, kindly, more human than elsewhere on earth, with a finer, more practical conception of inter-racial brotherhood than any known here on the mainland. That community some day will knock at the door of Congress and notwithstanding the Outlook's horror of the outcome will be admitted among the sovereign states of the Union, because her high character will command it. This ambition characterizes the Hawaii of today, but she has no wish to make undue haste towards her manifest destiny. The character of a community already admitted to the status of a Territory of the American Union should be the supreme consideration in the question of its right to share the privilege and responsibility of statehood. We mean to develop the character that will earn this right and we want a few thousands of the best Christian families of the mainland to come and help us in this high endeavor.

D. S.

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#### CHRISTMAS AT THE LEPER SETTLEMENT.

The distinctive thing about this notice in THE FRIEND from year to year is the difference in dates. This year your gifts (preferably money) should be at the Board Rooms before Saturday, Dec. 17. Our boxes should go the following Monday. Our lady buyers will need time previous to Saturday, too.

We have no fear but that the "Siloam" Church at Kalaupapa will be gladdened as heretofore by the overflow of Christian cheer from Honolulu.

\*\*\*\*\*

#### THE WONDERFUL WIZARD SEA.

1.

My home was by the wonderful wizard sea.  
List'ning to the lashing sea,  
Swimming in the splashing sea,  
I floated down the years of childhood dream-  
ing.  
Scanning the world in its mystic seeming,  
Floating on the flashing sea,  
Borne upon the dashing sea,  
I drifted down the years of childhood dream-  
ing.

2.

Oh, the wonderful sea, swarming with  
things,  
Fancy fishes with their finny wings,  
Slugs in their slime, and sand-screws  
with their stings;  
All in the wizard sea, where I waded,  
When the flowing crystal tides invaded,  
In their whirling eddies; waded,  
From the early morning; waded,  
Till the light of day in darkness faded.

3.

Oh, the wonderful sea! full of things that are  
quaint;  
For the sea is the home of the strange  
And the wierd;—the squid that can  
change  
His visage, as the actor changes his plaint;  
The cuttle-fish, pouring forth ink as a screen,  
A blinding blast that is blown  
In the eyes of the merciless drone,  
That would seize him, and kill him, or brand  
him unclean;  
The fairy, finny beauty, hiding her splendor  
In the coral groves of the reef;  
And the wary assassin and thief,  
Lurking beside those groves for meat that  
is tender.

4.

Oh, the wonderful sea! with treasures filled:—  
With pearls that lie hid in the hearts  
Of the clams, in the quiet parts  
Of the sea; in the coral fields that are never  
tilled;  
With sponges as soft as the silken down  
Of the thistle seed, borne on the wind,  
(Though they rest in their coral beds  
pinned).

There, colors as bright as the gems of a  
crown,  
Adorn the multiform shells of the fountains,  
In the reefy arcades of the sea.  
Where the beautiful cowries roam free,  
As the squirrels are free on the cloud-laden  
mountains.

5.

Oh, the light-hearted, merry-making sea!  
Rippling and dimpling on the sandy  
shore,  
As it rises and sinks on the shifting  
floor  
Keeping time evermore with the pulse of the  
deep.  
Oh, the quick-footed, gay-dancing, laughing  
sea!  
Swiftly turning, and tossing its spray,  
Where the sand-hoppers love to play,  
And the crabs their threatening vigils keep.  
Oh, the soft-swelling, low-murmuring, slum-  
bering sea,  
Rolling and folding, in its glassy bed,  
Too languid to lift its somnolent head,  
Too contented to wake from its dream-laden  
sleep.

6.

Oh, the slow-rolling, low-moaning, sad-  
hearted sea!  
Hiding storms that are soon to arise;  
For the wrath of their passion pulse  
smites  
Through the heart of the sea, as it heaving  
lies.  
Oh the fierce-dashing, high-mounting, storm-  
driven sea!  
Breaking its billows on the rock-ribbed  
coast,  
Lifting itself against the wild boast  
Of the lofty mountains. Each wave as it dies  
Tears off a few grains and strews them  
abroad  
On the sands of the somber sea;  
Each urging the same earnest plea;  
Each breaking its heart in passionate cries.

7.

For the long-suffering sea is a warm-hearted  
queen;  
And the islands are children once born of  
her pain.  
She gave them their life; she fed them  
with rain;  
When forgotten by these, she is rent with  
deep sighs.  
She gave the proud mountains their mantles  
of green;  
The pleasant hills, their laughing rills,  
(That all run to the sea, though the sea  
never fills),  
She opens their fountains, that none of them  
dries.  
Her bosom is heaving with anguish unseen;  
And her swelling, passionate heart, how  
it breaks  
O'er the heights of the barren cliffs; how  
it shakes  
The bed-rock of the couch where her sleeping  
son lies.

JOHN T. GULICK.

✽

To work; to help and be helped; to learn  
sympathy through suffering; to learn faith  
by perplexity; to reach truth through won-  
der—behold! this is what it is to prosper,  
this is what it is to live.—Phillips Brooks.

✽

The sovereign cure for worry is religious  
faith. The Buddhists' prescription, which  
is not ineffectual, says, "To get rid of worry  
you must destroy the desire to live, and the  
goal of all being is Nirvana. It means ab-  
solute acquiescence; the end of worry be-  
cause the end of life." Christianity, aspiring  
higher, says, "The great need is not less, but  
more abundant life. Worry is something  
that may be transcended, and the power by  
which you transcend it is trust in God and  
the service of man."

✽

When you miss a car, do not say, "There  
goes my car!" but rather "The next car is  
mine." It is better for your health to take it  
philosophically.

✽

"Anyone can stand what he likes; it takes  
a philosopher to stand what he does not  
like."

## ❀ ❀ Men Working for Men ❀ ❀

PAUL SUPER

### "The Million Dollar Day at the White House."

The following taken from "Association Men," is an account of what has been called the most unique and significant Christian conference of recent years:

**On Invitation of President Taft Two Hundred People Assembled at the White House to Consider Extension of the Foreign Work—An Appeal for \$1,500,000 Made for Association Buildings in Forty-nine Cities—Nearly \$1,000,000 Pledged—Most Significant Day in Association History.**

It took nearly sixty years to make possible this day in the history of the Young Men's Christian Association. Those years, with their toil, their devotion, their ups and downs, were well spent to bring about this historic culmination—a day which Mr. Morse called "the whitest day in the record of the Association." There was something audacious in the idea of calling a conference in the interests and welfare of the young men of the Orient and of Latin America to be held in the White House, the official home of the President of the United States. It would not have been done, probably, but for the fact that a man occupied that national home as the honored and trusted tenant of the American people who had become convinced, during a long official residence in the East, and by personal knowledge of other countries, that the work of the Young Men's Christian Association was an essential factor in building on safe and enduring foundations the new life coming to these people.

### Who Came?

The attendance embraced more than two hundred men, with a dozen or more women, of the most representative character, coming from all sections of the United States and of Canada. The conference was under the auspices of the foreign work committee of the International Committee, of which John R. Mott is the secretary, who personally conducted the program. The conference lasted for six hours, the two sessions divided by a lunch at the Willard Hotel. It may be invidious to give special names, but such persons as John Wanamaker, Gen. John W. Foster; George W. Perkins, Bishop Root, of China; Bishop Nelson, of Georgia; Gen. Leonard Wood, Chief of Staff of the Army; Dr. Harrada, President of the Doshisha; Helen Miller

Gould, and others, made this conference as remarkable in its personnel as it was unique in conception and memorable in result.

The conference was called to order by Hon. H. B. F. Macfarland, who referred to the gathering in the historic East Room as the only one ever held in the White House the object of which looked beyond the limits of the United States, to consider the welfare of all mankind. Mr. Mott gave a survey of world conditions and a statement of the imperative need on the part of non-Christian nations for the essential principles of Christian civilization. He gave this with the authority growing out of his wide travel and observation during the past five years. Mr. Mott emphasized the urgency of the imperative obligation upon America, the leading Christian nation of the world. The nations now in flux were rapidly crystallizing, and it was a question whether they would set in a Christian mold or would be allowed to set in a non-Christian mold.

### Mr. Taft Speaks.

While Mr. Mott was speaking the President entered the room, the audience rising and greeting him with prolonged applause of the heartiest character. The President returned to Washington only this morning. He showed evident relish in being the personal and official host of the conference. When the applause subsided the President insisted upon Mr. Mott finishing his address, to which he listened with closest attention.

On rising to speak the President received another expression of good will and respect. Opening with a tactful allusion to his action in welcoming to the White House such a gathering, he said the principle at the bottom of all the work of the Association was, that it was the duty of one people to pass on to other peoples the best they had that made for higher and better national life. The Constitution and the proprieties of governmental action might and did put limitations upon official conduct between nations; but in the work of the Young Men's Christian Association there were no limitations. The President stated strongly how, upon the basis of trade merely, the theory and practice had been for nations to make out of each other as much as possible; and in certain phases of commerce it had been an effort to get

something for what might well be called worse than nothing. The commerce in which such agencies as the Association is engaged was something entirely different, and its work commanded his cordial and emphatic approval.

Then came a rapid survey of the principal countries. President Harada, of the Doshisha, Mr. Wang, a Chinese student, and national secretaries gave brief addresses, followed by an endorsement from Major-General Leonard Wood of the work of the Association as he had seen it in Havana, in Manila, in the coast cities of China and Japan, and lastly in Montevideo and Buenos Aires, he having but recently returned from an official trip to South America.

### The Appeal.

Mr. Mott then opened what may be called the more practical part of the conference. Three characteristics mark the policy of the Young Men's Christian Association: the placing of experts in charge of the work, as had been demonstrated by the men whose reports had been heard; wise and close supervision, both in the field and from the home office; and the provision of suitable buildings and facilities. The Association had great memories in the past, but it had immeasurable opportunities in the future which must be provided for. The foreign department, after careful deliberation, the plans having been gone over by men with the largest wisdom and experience both in this country and in Europe, had determined that there must be sent out during the next three years fifty secretarial workers, the expense for whom would be two thousand dollars each. Forty-nine buildings must be provided, the aggregate cost of which would be \$1,515,000. Twelve of the proposed buildings are for students.

### The Response.

Mr. John Ross, of Montreal, told how the city had raised \$700,000 for new buildings; but they had agreed to contribute 5 per cent of the amount they were to expend for themselves, and guaranteed \$40,000 for the foreign work. Other reports came in quick succession, interspersed with brief addresses, and the reading of telegrams from William Jennings Bryan and ex-Vice-President Fairbanks expressing their favorable verdict upon Association work as they had seen it in their tours around the world.

Hon. John Wanamaker said no man who had ever put one dollar into Association work would take five dollars for the investment. In earnest words he pleaded for larger things than the committee had planned. "America cannot go slow in



Association work; the pace must be measured by the call of the work." He told of his last interview in Paris with Sir George Williams, who sent by him to his American brethren the message: "Tell them to love one another, to be sweet, to keep together and to fight." On leaving the room Mr. Wanamaker sent word to Mr. Mott that when he had finished with the Peking building, about to be erected (the fifth he has given), he would take another in China. Mr. Hugh Kennedy announced that the Buffalo delegation, after raising \$290,000 for extension work and having proposed to do no more, would take over two of the new buildings.

### Mr. Rockefeller Pledges \$540,000.

At this point Mr. Mott stated that John D. Rockefeller would give \$540,000 on condition that a like amount was given otherwise. In making this announcement Mr. Mott said that he regarded Mr. Rockefeller as one of the most discriminating and broad-minded givers in the world, and that if an object did not commend itself to his judgment as worthy of support he was pretty sure there was something wrong in the object. "No man is giving more painstaking attention to the investment of his surplus in philanthropy and education."

Mr. Mott read a remarkable letter from Mr. James Stokes offering \$50,000 for a building in Moscow, if a like amount could be secured, and it was pledged by one gentleman right there.

Dumont Clarke, Jr., a Princeton College man, who had spent one year in India, pledged a building for Bangalore. S. W. Woodward, of Washington, in memory of Verling Helm, agreed to put up a memorial building in Kobe, to cost \$35,000. Mr. John Penman, of Ontario, Canada, chairman of the Provincial Committee, was announced as having offered \$50,000 for a building at Hankow, China, just as Bishop Roots took his seat, after describing how, eight years ago, he had made a plea for a building for that city.

Other gifts were announced, among them one by Mrs. Meade for \$5,000, and other addresses made, by George W. Perkins, of New York; Mr. R. S. Miller, of the State Department; Hon. John Barrett, director of the Pan-American Bureau; Professor Burton, of the Chicago University; Hon. John W. Foster, and by Silas McBee, the latter being a prophecy of the Christian unity which must come by virtue of the unified service of the Young Men's Christian Association, which was, after all, the Church at work. A resolution offered by Mr. Ross, and to which these addresses were seconds, that in the judgment of the conference the

plan of the foreign committee was feasible and reasonable, was unanimously adopted. A brief concluding address was made by Mr. Alfred E. Marling.

### CHEER GIVING STATISTICS.

The Bureau of the Census has published during the year two volumes that deal with the religious bodies of continental United States. These volumes are the result of the numbering of the people in reference to their religious affiliations. They give the statistics and a brief account of the history, faith, polity and work of all the religious organizations or churches, Christian or non-Christian that existed in the land in the year 1906. This account of the religious life of the nation is impressive and suggestive. It makes clear two points.

1. The large place of religion in the life of the nation.

There were 212,230 churches or religious bodies counted; 210,418 of these made reports and the statistics given are taken from their reports. These held property in houses of worship (192,795) valued at more than a billion dollars (\$1,257,757,867). There is an army, in itself, of leaders of these churches consisting of 161,628 clergymen or religious teachers. And the great host of those who are so closely interested in religion as to be identified with these organizations as members, counts up to a grand total of 32,936,446. In other terms nearly two of every five of the estimated population of that year were members of these churches and of religious bodies. Of this grand total 20,287,742, or 61.6 per cent, were reported as members of Protestant churches, and 12,079,142, or 36.7 per cent of the Catholic Church.

Impressive also are the figures relating to the Sunday schools. There were 192,722 of them in all. They had 1,786,074 officers and teachers, and the scholars were 15,337,811. As these scholars were largely children it appears that there are large numbers being trained for future membership of the churches.

No figures can express the extent or strength of Christian sentiments and principles in the nation. Many people are governed by Christian sentiments and principles who are not connected as members of Christian churches, but when so many people are counted in the membership of the churches it gives ground for hope. Religion in its Christian form is a large and mighty influence in the land.

2. The increasing place of religion in the life of the nation.

When we compare the statistics of 1906 with those of 1890—the comparison

is made in these volumes—we are impressed with the increase of religion in the land. There is increase in the number of religious organizations, of members, of clergy, of houses of worship and value of property. The growth of religious organization is from 165,151 to 212,230; of membership, from 20,597,954 to 32,936,445. The Protestant churches have increased from 14,007,187 in 1890 to 20,257,742 in 1906; the Catholic Church from 6,241,708 to 12,079,142, in the same time. The remarkable increase of the Catholic Church in sixteen years is largely due to the fact that during these years the nation received more than nine millions of immigrants, most of whom were Catholics.

In 1890 32.7 per cent of the population were members of Christian churches; in 1906, 39.1 of the (estimated) population, a gain of 6.4 per cent. There were six states and territories in which at least 50 per cent of the population were church members, and there were twelve more in which the proportion was between 40 and 50 per cent.

These statistics show, as far as mere figures can do so, that Christianity has a large place in the life of the nation and a growing place. It would be bad if Christianity were at a standstill, and it would be worse if it were losing ground, but the story these statistics, which have been gathered with so much care, tells us is not of arrested development or decay, but the cheering story of vigor and growth.

COLLINS G. BURNHAM.

### A NEW JAPANESE CHURCH.

On Sunday, December 4, the Japanese of Kakaako came into the fruitage of five years of patient labor in a difficult field, and had the pleasure of being organized into the Japanese Church of Kakaako, with 25 members. They have a fine Sunday school of about 100 members.

The acting pastor is Mr. T. Kajiro, under whose faithful work the present organization has been built up.

### RESPONSIBLE

For those Japanese Servants?

More than we think, perhaps. Let them read a Christian paper in their own tongue. It is **THE TOMO**. 50c. a year



## Educational Advance

F. W. DAMON.

### EDUCATION AND DEMOCRACY.

Recent events in Portugal are directing attention to many phases of national life. While civil and political matters come in for the largest share of attention, yet the influence of education on national welfare is quite as great in the long run as politics or civic affairs. As a general rule any people will live peacefully and happily if they live well and under such circumstances the kind of government that promotes the well-being of the industrial classes will be supported. There is, also, close co-relation between the well being of a people and a system of education that includes all classes of people and all activities by which the people earn their living. In this characteristic, the United States differs from other nations. Democracy in education is in keeping with democracy in politics and civic affairs.

The spread of democracy throughout the world is one of the striking features of the present times. While in some instances the forms of government have not changed as in England, Germany and other parts of Europe, yet in recent years there has been remarkable change in the sentiments of the people towards the freedom of expression and the distribution of knowledge. Russia, China and India, comprising one-half of the world's population, are now at the portals of a new freedom. It is happy to note that the means by which these changes have been brought about have been most largely through agitation, education and constitutional methods.

The question has been raised, however, as to whether the highest standards of education and scholarship can be attained in a democracy like our own. It has been asserted that democracy and scholarship are incompatible, that culture can not be fostered in a country or commonwealth where materialism, commercialism and the demand for the practical are manifested on every hand. The charge that scholarship has not developed in the United States as in some countries of Europe is true, and it is also true that scholarship is not always set at its intrinsic value to the community and the state. But this is a passing phase of our civilization. In the United States men have been busy with the economic affairs incident to the development of a new country. Up to the present time new lands had to be occupied, new lines of

transportation built, and new implements of industry developed in order to meet the demands of a population growing in numbers, economic needs and wealth.

But we are now face to face with a new era of development, that of building upon the foundations laid; and in order to consummate the scheme our democracy is reaching out and taking possession of all activities and stages in education. Scholarship is no longer allied with aristocracy. The past decade in this country has witnessed a remarkable correlation between the work of the scholar and the bread and butter affairs of life. It can be easily shown that the support of education in all of its phases by the state is one of the best investments that the state can make. This is not only demonstrable in the character of citizenship but also in the increased earning power of all citizens and the results in all lines of production and commerce. In order to emphasize this argument an instance from the great industry of crop and animal production may be mentioned. Since 1870 our population has increased about 100 per cent, our area under cultivation has increased 100 per cent, but our production of cereals has increased 300 per cent. Notwithstanding this great increase in production per capita and per unit of area, agriculture has during the same period spared 11 per cent of its workers for the benefit of the trade, transportation and manufacturing industries. The cost of the education by which these results have been brought about is merely nominal compared with the great gain in welfare to the whole people.

there is a need for its judicious and re-education in the scheme of democracy but

There is not only a place for higher tutorial support. No race or people can make progress without leaders, and in order that this leadership may be always in the interests of the democracy it is important that the state should provide for their training. In the absence of trained and judicious leaders, we sometimes have to witness the contemptible spectacle of the "boss." But the boss can not always retain his leadership; intelligence will drive him out. In the second place, a democratic system of education promotes industrial opportunity and prosperity; and it tends to prevent the accumulation of wealth and power by the few. In the last analysis the state will find its most lasting safety and welfare in providing an educational system that will reach all the people and increase both their skill and knowledge in the activities of life. Under such conditions the existence of false leadership and corrupt practices can only be short lived.

It is frequently asserted that a publicly supported system of education, whether

graded schools or universities, ought to be more concerned with those studies which are likely to contribute directly towards the earning of a living rather than those which have no immediate connection with the obtaining of the necessities of life. The continued success of our form of government and our state of society not only permits but requires devotion to the pursuit of abstract sciences, and the cultivation of the imagination as well as to those more concrete subjects which minister to the direct benefit of either the individual, the class or the community. It is commendable to study out how to make two blades of grass grow where one grew before, or how to improve our soil so that the product of the acres shall continue to feed the multitude of our growing cities, and how to harness the forces of nature to complicated machinery so that sufficient food and clothing may be put within the reach of all. But what shall we say to justify the expenditure of public money and the bestowal of public interest for the abstract subjects of history, philosophy, mathematics and literature, or in our elementary schools of the traditional "3 r's." In the opinion of many these subjects are often considered as of little or no use but that there is no necessary conflict in the needs of our state and society, between the two groups of studies that we have mentioned. It is not easy to state which is the more important; those subjects which promote the material welfare of the people or those which create and uplift their spiritual and intellectual ideals. In the long run, and for the great mass of people, the one group is quite as important as the other, and those who are constantly advocating the introduction of industrial and vocational subjects into the curriculum at the expense of thorough drilling of the fundamental subjects of reading, writing, mathematics and the fundamental sciences, should take note of the fact that if it had not been for people who have sat quietly and studied the conic sections or to those who have given their lives to the study of astronomy and the relations of our earth to the heavenly bodies, there might today be no commerce over the seas; and, if there had not been those who have quietly studied the laws of gravitation and moving bodies and the elastic properties of gases and vapors there might today be no steam engines or so far as we can judge, motors of any kind that in our modern lives are so essential that we scarcely ever think of the principles of study that underlie their existence.

The immediate application of these thoughts is that in a democratic society like our own there is necessity for a system of education that will reach all the



people of all ages and with the information that will fit them for the largest measure of usefulness of which each individual is capable. Education and enlightenment are not antagonistic to industry. If all men live most men must work and the fault of our system is still apparent that we are teaching children in accordance with a pedagogic creed rather than for individual needs and usefulness.

JOHN W. GILMORE.

A fly and a flea in a flue  
Were imprisoned. Now what could they do?  
Said the fly, "Let us flee!"  
"Let us fly!" said the flea—  
So they flew through a flaw in the flue.

A little more and we could raise men; for  
Corn has ears.  
Potatoes have eyes.  
Cabbages have heads.  
Squashes have necks.  
Cucumbers have warts.  
Celery has a heart.  
Wheat has a beard.  
Grapes have skin.

—Puck.

### BOOK REVIEWS.

*The Story of the American Board.* A book of especial interest to the people of Hawaii. No student of world movements can well afford to neglect the story of a movement which has just reached its one hundredth birthday, having increased its activity each year until the record of its centennial year represents an outlay just 1000 fold greater than the outlay of the first. "On its pages breathes the romance of the great adventure; figures of heroic men and women appear in quick succession. Great crises on these battlefields of the Kingdom and the daily round of life at a single station are both pictured. The progress of the organization at home and abroad, so set forth, is the record of an unfolding life; it has the charm of personal history. The book is enriched with numerous illustrations of historical interest; and with a series of new and specially prepared colored maps, portraying both the field as a whole and the several missions."

The book contains special chapters on "Transforming the Sandwich Islands," and "Some of the American Board Ships" and frequently refers to matters of local interest to the people of Hawaii, while linking us with the world-wide move-

ment of the American Board in China, Japan, India, Turkey, Spain, Austria, Africa, Mexico, Micronesia and the Philippines.

### THE CANDY STANDS AGAIN.

In the October Friend attention was called to the baleful influences exerted by the candy push carts which encamp around the various city schools.

We have been requested to refer again to the subject, especially because of the disregard of sanitary precautions on the part of these street vendors.

Notice, for example, the way the glasses in which soda water has been served are dipped into a pail of dirty water which has done service for the best part of a busy day, and are then wiped off with a rag which is still more offensively unclean.

Parents who are alarmed over the dangers to their children from infantile paralysis and other diseases will do well to caution them against patronizing the candy stand.

1842

*Buniana* (Pilgrims Progress)  
printed in Honolulu before  
San Francisco was thought of.  
\$1.50 (in paper) 75¢

At the Hawaiian Board Book Rooms  
where are a number of other quaint  
old Hawaiian books, - one, e.g.,  
a religious Primer.

*Buniana* - for sale at  
Curios Stores

A translation  
of John Bunyan's  
Pilgrims Progress  
printed on the Mission  
Press in 1842  
and left unbound  
until 1910

A curious  
old book  
in the Ha-  
waiian tongue



## Central Union News

A. A. EBERSOLE

### Increase Campaign.

Our Christian Endeavor Society is just completing a very successful increase campaign. Early in September the society was divided into three equal sections and a twelve week's triangular contest was begun, to see which section would score the largest number of points for all round work during that time. Each section chose a section leader who would be primarily responsible for the work of that section, and to report each week to the secretary of the society the points earned during that week. The following items were counted in making up the points:

1. Number in attendance at Endeavor Meeting.
2. Number who took part in the meeting.
3. Number remaining to evening church service.
4. Number attending mid-week church service.
5. Number attending mission meeting of society.
6. Number of new members secured.

Twenty-six new members have been added since the campaign began, the attendance at the meetings has almost doubled, and the meetings have been the brightest, breeziest, snappiest meetings it has ever been our privilege to attend. Often as many as thirty would take part in some form or other during the hour. An increasing number of the young peo-

ple have learned to get up and give a word of personal testimony or make remarks on the topic of the evening.

A new interest has been taken in the three mission meetings for which the society is responsible each month.

So, from every viewpoint, the campaign has been a great success and will leave the society a great deal stronger and more effective than it has been for years.

### Travelogs.

Doctor Scudder has begun a series of Travel Talks at the Sunday evening services, which are attracting a great deal of attention and bringing out much larger audiences than are usually in attendance at the evening service.

In these talks Dr. Scudder not only gives vivid descriptions of the scenes and peoples which he and Mrs. Scudder visited on their five months' tour abroad this summer, but each evening draws some most helpful lesson from his observations. The three addresses given thus far were on

1. "Going Abroad."
2. "Where the Broad Atlantic Smiles."
3. "'Neath the Grim Shade of Death."

In the first address he spoke not of "When to go abroad" or "Where to go," or "what preparations are necessary," but of the great importance of everyone seeing as much of this world and the people in it as he can. The desire to know and to see is a God-given instinct and should be heeded by all. Only so can we come into intelligent sympathy with other peoples and experience in any vital way universal brotherhood.

The second address proved to be more of a description of "grim Gibraltar" than of the "broad and smiling Atlantic," and gave Dr. Scudder opportunity to voice an emphatic protest once again against any such complete fortification and militarization of this our own fair island as to make it, what some have already been pleased to call it, "The Gibraltar of the Pacific."

On the third evening he took the congregation with him into the shadow of the ever-threatening Vesuvius, into Naples and about the Bay of Naples, and over the excavation of ancient Pompeii and Herculaneum. The persistence of the people continuing to live where destruction always hangs over them and in building homes and city on the very spot where former homes and cities lie buried, teach us, as hardly anything else could do, the supremacy of life over death. Man never despairs. Life mounts up and builds as fast as death destroys. To all who have traveled in these countries, and

to those of us who hope to do so some day these travel talks are certainly most fascinating and interesting.

### Bible Study Groups.

With the return of Dr. Scudder, the assistant minister, relieved of pulpit and pastoral duty, resumed his Bible teaching.

The Sunday morning class, conducted under the auspices of the Men's League in the church parlor, is taking up this year "The Social Teachings of Jesus," following in the main "The Principles of Jesus Applied to Present Day Life," but using also Jenk's "The Social Significance of the Teachings of Jesus," Shailer Matthews' "The Social Teachings of Jesus," Peabody's "Jesus Christ and the Social Question," and Rauschenbush's "Christianity and the Social Crisis."

The class already has an enrollment of over thirty, and every Sunday sees some new faces. The discussions of what Jesus has to say and what his attitude was on the various social problems of his time are proving quite as interesting and suggestive as the more distinctly religious questions which occupied our attention in this class last year.

Such questions as the following are being studied:

1. Jesus' General Attitude to Society.
2. Jesus' Ideal Society—The social order which he foresaw and for which he worked.
3. Was Jesus a Socialist?
4. Jesus' Teachings on *The Family*—involving a study of his attitude to marriage, divorce, woman and the child.
5. Jesus' Teaching in regard to *The State*, involving his attitude on such questions as observance of law, non-resistance, war and international relations.
6. Jesus' Teachings regarding Wealth, Care of the Poor, Crime and Treatment of Criminals.
7. Jesus' Teachings concerning the Industrial Order, Capital and Labor, the Golden Rule in Business, etc.

Every Tuesday evening the assistant minister presides at the meeting of "The Religious Question Club" recently organized at the Y. M. C. A. This is an organization of a group of young men that meets every Tuesday evening at 7:30 for an hour's discussion of such questions as:

- What is Religion?
- Can we know God?
- Does it do any good to Pray?
- Why is it so easy to Sin?
- What do we mean by forgiveness?
- Was Jesus Divine?
- Is man Immortal?



What is Heaven like?  
Is there a Hell?  
Will there be a Judgment Day?  
How did we get our Bible, etc.

The meetings thus far held show conclusively that there is a demand for just such a frank treatment of these fundamental religious questions in which all men are interested. It may be that more will be accomplished in the religious life of these men in this way than a more formal Bible study would do. Of course, in all these discussions the Bible is the chief text book.

#### LETTER FROM GUAM.

October 25, 1910.

Dear Friends and Brothers:—We are sorely in need here, in our mission church work, and thought as you were acquainted with Jose Cristino, who is one of our church deacons, we would send a letter to you and to many pastors and churches in the states. We are sending out a general call for help in the way of finances and money and reading matter for our Sunday school children. Do you not feel as if you would like to have a part in this fund or offering to help defray our expenses? If so, would you kindly put this before your church board or have a special offering taken for us. We are planning some Christmas work, and everything must come from the States and individuals whose hearts are in the work of bringing the heathen into the light of knowledge and the true faith of Jesus Christ.

It being only a few days now before the transport arrives, and we have many of these letters to write, we are not able to go into details as much as we would like to to show you the situation. I am sure if you could call on us and investigate our work here, you would not hesitate to help us. God will bless you, is my earnest prayer, and your work and church.—Yours in his service,

DR. FRED E. OSBORNE.

Pastor of the Mission Church,  
Care of U. S. Naval Station, Guam.

#### OMISSION.

**The Story of The American Board,**  
by William E. Strong, Reviewed on page  
11, is published by The Pilgrim Press,  
Boston, price \$1.75 net.

## Notes From the Field

FRANK S. SCUDDER

**"Today is your day and mine, the only day we have, the day in which we play our part.**

**What our part may signify in the great whole, we may not understand, but we are here to play it and now is the time.**

**This we know, it is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness."**

#### The Opening of the Mid-Pacific Institute.

The formal launching of the Mid-Pacific Institute with full sail spread out to the Manoa breezes called together a large company of enthusiastic spectators on Saturday, November 26.

It was an occasion distinguished for original features that probably could not be rivaled in any part of the world, for here in Hawaii is found a conspicuous variety in nationalities, a remarkable generosity in behalf of the education and religious culture of these various nationalities, and a faithful attempt to bring all into one homogeneous people. The Mid-Pacific Institute was conceived and born and brought to the magnificent development it has now reached through the inspiration of Hawaii's opportunity for rendering this high service to the world and through faith in the essential oneness and brotherhood of all mankind.

The exercises were held in the newly completed Mills School, which has twice the capacity of the building erected three years ago—the Kawaiahao Girls' School—and is built of the same beautiful moss-grown lava rock.

From two o'clock in the afternoon visitors began to throng the building, praising the architecture, the superb view and the fine accommodations, and enjoying the hearty social intercourse, while the arches echoed with the music of the Hawaiian Band.

The dedicatory exercises took place at four o'clock in the auditorium, which has a seating capacity of about 1,000.

President Francis W. Damon delivered the address of welcome, in which he dwelt upon the growth of the Institute and his appreciation of the generous assistance given by the Hawaiian Board and philanthropic individuals in making possible the continuance of this great work.

"I feel it a very great privilege," said he, "to welcome you to this new home of Mills Institute. From small beginnings we are now hopefully launched, and I am gratified to see so many of our friends here today to see the result of their support in the work which we have been planning to do. I am pleased furthermore to see so many active workers and supporters of the institute from numerous races, all working together for the advancement of the brotherhood of man. With united action, the Mid-Pacific Institute is becoming stronger and stronger and surely God's blessing is upon us."

#### Thanksgiving Service.

A Thanksgiving service was then enacted by the students of the institute, led by Miss M. E. Boshier, principal of Kawaiahao Seminary, after which the audience arose and joined with them in singing the Doxology.

"The Significance of the Institute to the Territory and the World" was the subject of the address of Rev. Doremus Scudder, D. D. He said in his opening remarks that this was quite a weighty subject to deal with in the four minutes which had been allotted to him.

"President Damon is used to doing big things in a short time," said he, "and I will have to try to keep up with his pace. He has done wonders in the past three or four years, as will be seen from the development of this institute, these handsome buildings and the fifty-seven acres surrounding them.

#### Hawaii an Object Lesson.

"God has created and ordained Hawaii to be an object lesson of twentieth century friendship between the East and the West. Here the children of many races are trained and educated to become loyal Americans. Here the boys and girls of various nationalities study and work on terms of absolute equality and this institute offers a grand opportunity for cementing the friendship of the nations of the Pacific."

The speaker hoped that all the children, of whatever nationality, would become true and loyal American citizens, but that they could still remember with love the countries from which they or their parents came. He commended the institute upon the work of drawing together the peoples of the Pacific, which meant so much for the future peace of the nations bordering upon this ocean.

Principal Arthur M. Merrill then rose, greeted by hearty applause, and spoke on "Mills School, Past, Present and Future."

With patience, indefatigable work and splendid tact Mr. Merrill has accomplished the difficult feat of amalgamating the several boys' schools, Chinese, Japanese and Korean, with large numbers of other boys into one harmonious whole, and he is indeed to be congratulated, not only for his complete success, but upon the maintenance of an undiminished popularity.

The students of Kawaiahao Girls' School rendered a "Humming Chorus," which was highly appreciated as one of the delightful features of the afternoon.

No one present will forget the Linguistic Quartet, or rather Fugue, for the four parts were rendered separately, but the music was one—the music of Brotherhood. The words were unintelligible to some, but the harmony was enjoyed by all. Rev. T. Okumura took up the first part, "Our Japanese Students," then Mr. Tse Ki Uen, "Our Chinese Students." Rev. U. S. Kim followed on "Our Korean Students," and Rev. O. H. Gulick came in for the double bass, speaking in both English and Hawaiian on the subject, "Our Hawaiian and other Students."

The Mills School students gave a spirited rendering of the thought "God of the Nations," to the music of the Anvil Chorus from "Il Trovatore," which was followed by this statement by Treasurer Theodore Richards:

#### BOYS' SCHOOL BUILDING FUND.

##### Received.

|                                                                                              |              |
|----------------------------------------------------------------------------------------------|--------------|
| G. N. Wilcox .....                                                                           | \$115,000.00 |
| Interest on above am't to June 30 .....                                                      | 2,285.35     |
| Mrs. M. S. Rice .....                                                                        | 500.00       |
| Mrs. Mary Foster .....                                                                       | 250.00       |
| Mrs. B. M. Allen .....                                                                       | 5,000.00     |
| Interest on gift of Mr. and Mrs. O. H. Gulick, afterwards transferred to "Furnishings" ..... | 123.50       |

\$123,158.85

##### Paid.

|                                                |            |
|------------------------------------------------|------------|
| To various contractors and firms to date ..... | 116,440.79 |
| On account of furniture .....                  | 1,206.19   |
| On account of playground .....                 | 1,500.00   |
| Balance to this account .....                  | 4,011.87   |

\$123,158.85

Against this balance of \$4,011.87 there are four outstanding accounts, not settled on account of need of adjustment, the total of which the building committee estimate to be well within this amount. The Treasurer feels justified, therefore, in declaring this building to be free of debt.

#### BOYS' FURNISHINGS.

##### Received.

|                                 |            |
|---------------------------------|------------|
| Mrs. C. C. Allen .....          | \$1,000.00 |
| Mr. B. F. Dillingham .....      | 500.00     |
| Mr. and Mrs. O. H. Gulick ..... | 1,500.00   |
| Interest on Gulick Fund .....   | 30.00      |
| From Building Fund .....        | 1,206.19   |
| Mr. F. J. Lowrey .....          | 250.00     |
| Mary Castle Trust .....         | 1,000.00   |

\$5,486.19

##### Paid.

|                               |            |
|-------------------------------|------------|
| Sundry firms .....            | \$4,236.19 |
| Balance to this account ..... | 1,250.00   |
|                               | \$5,486.19 |

In concluding the exercises Mr. Damon in a very happy manner voiced the gratitude of all for the gifts and encouragement of those who had aided this project, and said that while silence had been enjoined upon him, he could not but break through the bars and speak of the one who had stood by the enterprise from the beginning, and by his princely gifts had made this day possible—Mr. George N. Wilcox, whose name would forever be enshrined in the life of the Mid-Pacific Institute, and in the hearts of its students.

Mr. Damon referred to a still further generous gift received within the past few days from Mr. Wilcox which makes it possible to look ahead to new and larger plans which, in the near future it was hoped might be realized, and by which younger pupils housed in cottages and under the care of competent house fathers and mothers, would be able to enjoy the advantages of this educational centre. Already a fine tract of land has been added to the campus looking to this result.

Then followed a dedicatory prayer by Rev. W. Wadman, D. D., the Institute Hymn, "We've a Story to Tell to the Nations," by the students, and the benediction by Rev. H. K. Poeppoe.

#### COMMENDED FOR THEIR GOOD SENSE.

In the face of a perfect hailstorm of criticism from the Japanese press and members of their churches, for maintaining silence pending the action of the Y. M. C. A. directors on Vice-Consul Mori's application for membership, the Japanese ministers of this city sent a letter to President Trent saying "we have confidence in our Christian brethren of the Young Men's Christian Association that they will arrive at a right decision."

In reply a very courteous letter was received from President Trent, expressing appreciation of the confidence and patience exhibited by the Japanese ministers in the trying position in which they were placed.

#### Automobiles and Missions.

In the state of Massachusetts alone there are 28,000 automobiles, costing \$56,000,000, which is \$16,000,000 more than the entire cost of all the missions carried on by the American Board in the one hundred years of its history.

The American Board, during its first century of activities, has sent forth 2572 missionaries, 571 of whom are now on its rolls. There are now connected with it 584 churches, with 73,671 enrolled communicants, and in its 1,483 schools of all grades there are 70,970 pupils. The receipts for the first year were less than \$1000, and for the last year nearly \$950,000. The second century ought to see some eye-opening results.

#### DEATH OF REV. E. C. OGGEL.

Tidings come to hand of the call to the higher life of Rev. Engelbert Christian Oggel, D. D., on November 6 last, aged 69 years, who, from his former services in this city and the friendships formed is entitled to more than passing notice.

Rev. Mr. Oggel succeeded the Rev. Dr. S. C. Damon as pastor of the Bethel Union Church in 1884, and served faithfully and acceptably till the movement for uniting with the then Fort Street Church was mooted, whereupon he resigned. Together with Rev. J. A. Cruzan they also succeeded Dr. Damon in the editorship and publishing of *The Friend* in 1885, materially enlarging it for new added features. Mr. Cruzan relinquished his interest at the close of the year while Mr. Oggel continued its editorship till his departure from the islands in the fall of 1887, when he was succeeded by Rev. S. E. Bishop.

It was during Mr. Oggel's pastorate that the old Bethel Church was destroyed by the Chinese fire of 1886, whereupon through his personal effort funds were secured toward a new edifice, and the corner site of the present Central Union Church was purchased for that object.

On Mr. Oggel's return to the States he was called to the First Presbyterian Church of Pulman, IN.; then to the Dutch Reformed Church of St. Thomas, W. I. Spending with Mrs. Oggel a two years' sojourn in Europe, he accepted a call in 1896 to the charge of the Reformed Church of New Paltz, N. Y., which he continued to serve till 1908, when ill health, through Bright's disease, compelled him to relinquish active service.

It may interest his island friends to know that his latter days were spent in the field of his first ministerial labors, Holland, Mich. T. G. T.

#### "Thy Man=Servant and thy Maid=Servant"

ARE THEY JAPANESE?  
GIVE THEM THE TOMO  
50c. a year.



## Our Young People

HENRY P. JUDD

### Arbor Day.

On Friday, Nov. 11th, Arbor Day was observed generally in every part of these islands. Not only among the public school children, but also by some of the Sunday schools, was there the carrying out of the excellent custom of beautifying and improving the appearance of the country by planting trees. It is well that the young people of these islands are being taught in a very practical manner the value of trees and the importance of preserving the natural resources of the land. The Kahului Union Sunday School observed the day by planting some ironwood trees in the church yard. A prize of \$5.00 was awarded to Fanny Apo for having grown the tallest tree during the last twelve months. A year ago each child was given an ironwood, and a prize of \$5.00 promised to the member of the school who succeeded the best with his or her tree. One of the boys who had been in the school up to three months ago had his tree attain the height of 10 feet and 2 inches. Because of his withdrawal from the school he could not receive the prize. The winner's tree was 8 feet 10 inches high, and the next tallest was 8 feet 2 inches, the third 7 feet, and the others at heights varying all the way down to 1 foot 5 inches. Considering how small the trees were when planted, it would seem that the results were excellent. This year more ironwoods were given out to the children and four prizes were announced for next year. To the one having the tallest tree \$2.00 will be given, the second tallest tree owner will receive \$1.50, the third \$1.00 and the fourth 50c.

### President Taft's Estimate of the Sunday School.

At the great convention of the World's Sunday School Union in Washington, D. C., last May, President Taft said, "No matter what views are taken of general education, we all agree—Protestant, Catholic and Jew alike—that Sunday school education is absolutely necessary to secure moral uplift and religious spirit."

### The Christmas Season.

This month of December is when the children's interests come prominently to the front. The Sunday schools are growing rapidly as Christmas is coming, and

visions of a joyful time with Santa Claus and a tree and presents fill the minds of the young people. It is their time to make merry. Let them enter heartily into the Christmas festivities and catch the spirit of gladness that is the essence of the season. The glad Christmas songs and the Bible verses and recitations will make a lasting impression upon the youthful minds, even though they may cease their attendance upon the Sunday school as soon as Christmas is over. Many new pupils are brought into the schools because of the special features of the Christmas season and out of this number there is always a large proportion who will remain permanent members of the school.

### Was it Yours? Seen in Some Sunday Schools.

A teacher attempting to teach the lesson without a Bible.

A superintendent reading before the whole school out of the quarterly.

A secretary interrupting the teacher and class to get reports or offerings.

A secretary who is exceedingly noisy and talks and whispers to pupils and others during the teaching period.

A superintendent trying to make his school run smoothly when no program has been previously arranged.

An organist who never gets in until the school has begun.

A primary department that is compelled to meet with the main school and undergo an "opening exercise" ordeal with it.

### Rev. Wm. C. Merritt.

In view of the fact that the Rev. W. C. Merritt, the international Sunday school secretary for the northwest, is contemplating a visit to Hawaii nei for the purpose of stirring up greater interest in the schools of these islands, it will not be out of place to record here what Mr. Marion Lawrance, the general secretary of the association, says concerning him in his annual report recently submitted. He writes, "We are sorry to announce that our efficient secretary for the Northwest

is to withdraw from our work September 1, 1911, and has requested me to so inform this committee. His purpose is to retire from active service unless it may be some phase of work that will not require traveling. He was for many years in charge of the work in Washington and entered the international family in October, 1905. He has rendered great service in the Northwest. It was practically all missionary ground when he began—and now, after six years of faithful service, every state and province in that section (eight in all) has its own secretary, and this is largely because of what he has done. It has been a paying investment. He is a lovable man, an efficient officer and the embodiment of fidelity. We shall greatly miss him, and I am sure our prayers will go with him wherever he may go, and in whatever service he may engage."

### The Future of Organized Sunday School Work.

Mr. Marian Lawrance writes of the future of the organized Sunday school work as follows: "The methods of Christian work along all lines are in a transitory state. New conditions demand new treatment, and new conditions are constantly arising. The past year has been a year of unusual prosperity in the Sunday school work everywhere. The marvelous advance during the last few years is due largely to a quickened Sunday school conscience. We are holding annually more than 17,000 conventions, attended by fully 3,000,000 people. We reach every part of the great field, holding literally thousands of helpful, stimulating conventions where it would be impossible for any denomination to hold one unless with a single school, thus leaving out the schools in that locality.

Among all the organizations that are standing for co-operation, the International Sunday School Association has an honored place. God has led us in a wonderful way, and if we are teachable, He will lead us still. Let us go forward with greater energy than ever. Let us have faith in God and in our work.

My faith in the future was never so

Sunday School Lesson Charts  
bring the

Lesson right before you every day

Pell's notes, Tarbell and Peloubet to help you,  
at the Hawaiian Board Book Rooms

Consult us about Song Books.

We have many Samples.

strong as today. We are entering upon the best era of our history. God is with us. In every state and province, more money is being used, and in many of them more workers are being employed than ever before. It is probably safe to say that in money and work and workers, our field will show a 50 per cent gain since the Louisville Convention (1908). The day will never come when we shall not be needed. The more effective our work, the more the denominations will need us, and the more effective their work, the more we can do for them. We seek co-operation, not union, and the world believes in that. We should plan greater things for the future. The next three years should see our work doubled in amount, our workers doubled in numbers, and our budget at least \$100,000 a year. We can do it. The Sunday school is the best of the world's evangelizing and missionary agencies.

As the world's greatest Sunday school organization, composed of all denominations, helping all, hindering none, we should, having set up our banners in God's name, keep on, and keep on keeping on, until the world is won for Him.



### Our Sunday School Text Books.

The Bible is the most popular book in the world. We are not to assume, however, that because it is widely spread, it is widely read. It is found on the ocean steamers, in every jail, in every Christian home, in every school, but there are many families who keep a Bible on the center table and never touch it except to dust it. There are many students brought up in Christian homes whose knowledge of baseball and football is wonderful, but who know next to nothing about whether the book of Judges is in the Old or New Testament. Many of them have never read the most beautiful love story in all literature, the book of Ruth. The study of the Bible, if it did nothing more than give us a key to the noble passages of literature, would be worth our while. Shakespeare and Milton, Dante and Longfellow, Whittier and Lowell, Spencer and Cooper and many others are continually referring to the Bible. Tennyson has 460 references to the Old and New Testament in his poems. How much enjoyment can we get out of the great art galleries if we do not know our Bibles? Drama goes to the Bible, and so does fiction, because the Bible is the great unfolder of mankind. When they asked Daniel Webster the reason of his wonderful power, he said, "I read the Bible through once a year." Charles A. Dana when addressing the graduating class of Yale University,

said, "Let me say that your chief textbook in English will be the English Bible; it will give you the best model of English style in any language, therefore, as a key to literature we ought to know something of our Bible." Should not each one of us, then, undertake a serious and systematic study of the Holy Scriptures for our instruction in the truth and as a means to a liberal education?

## Honolulu Legends

W. D. WESTERVELT

### THE WONDERFUL SHELL OF NUUANU VALLEY.

Near Niolopa, on the eastern side of Nuuanu Valley, is the stone where Kapuni rested when he came after the shell known as the Kiha-pu. Kapuni was a child of Kauhola, who was said to have been a chief, who was born, was walking and had grown up, had become a father, a grandfather, and had died, all in one day. Kapuni was born in Waipio valley, and was placed in Pakaalana, the heiau, and was made a god.

Two gods came from Puna. They were Kaakau and Kaohuwahu. They waited above Hakalaoa looking down into Waipio. There they saw Kapuni leaping. He touched a branch of a kukui tree, and fell down. He leaped again and touched the short top branches of the kukui and fell down.

Kaakau said to Kaohuwahu, "Suppose we get Kapuni to go with us as our travelling companion, one with us in fierce storms or the cold heavy dews of night."

Koohuwale assented and they arose and went down. They called to Kapuni asking him to leap up. He tried again and again and always fell back.

Kaakau caught him as he fell and cut off part of his body because he was too heavy, then he could fly to the sky and return again.

Kaakau asked him how he was succeeding. He replied "Very well, indeed. I am swift in flight."

Then Kaakau said "Will you go with us on a journey?" Kapuni said "Yes."

They went away to the lands of Kahiki and returned to Kauai. From there they heard the wonderful voice of a shell sounding from the Temple Waolani in Nuuanu Valley near Honolulu.

Kapuni said "What is that thing which makes such a sound?"

Kaakau said, "That is a shell which belongs to the eepa (distorted gnomes), the people of Waolani, Oahu."

"I want that shell very much," said Kapuni. Kaakau told him that the task would be very difficult and dangerous, for the shell was guarded by watchman from hill to hill, from the sea to the summit of the valley, and along all the pathways to the neighboring villages.

The gods, however, crossed the channel to Oahu, and rested at night above Kahakea. Here was a temple above Waolani. It was upon a hill. In it was a noted drum. The name of that temple was Pakaaluna. Kapuni told his friends to stay there waiting for him. If he did not return before the red dust of the dawn was in the sky they would know he was dead. If he returned he would have the shell.

Then he went near to the prison enclosure outside the temple. Here he waited by a rock for all the watchmen on the high places around the temple to fall asleep. When the stars arose in the heavens above Nuuanu and all were sound asleep, he entered the temple and took the shell. He flew away and found his companions.

They made a great jump and leaped to Kalaau point. As they flew over the water to Molokai the shell touched the top of a wave and sang with a clear voice.

The god of Waolani temple heard the shell singing, leaped up and found that it had been stolen. He rushed from the temple, flew over the Nuuanu precipice and out into the channel from which he had heard the sound.

Kapuni hid among the waves, the shell gave up its song. The god of Waolani went back and forth over the water but could find nothing.

When he gave up the search Kapuni went on to Molokai and then to Maui and Hawaii. When flying across the channel between Maui and Hawaii the shell struck a high wave and broke off a corner.

When they were on the hills of Hawaii they found the temple built at Hainoa. There the gods of Hawaii were gathered together.

Kiha was high chief of Hawaii at that time, and had been dwelling in Waipio Valley, cultivating his plant, planting awa, and building a temple for his gods.

When that temple was finished and the tabu of silence lifted from all the surrounding country, he went to Kawaihae and built another temple, establishing another altar for his gods. He placed the usual tabu upon all the land around Kawaihae.

But the tabu was broken by the sound of that shell blown by the gods of the Hainoa temple. He was very much troubled, but the gods were too strong for him. At last help came to him from Puapualenalea, "The Yellow Flower," a



dog belonging to a master who had left his home in Niihau some time before.

Puapualenalena, "The Yellow Flower," was seeking his master and found him on the uplands of Hawaii.

That dog excelled in his skill as a thief, stealing pigs, chickens, tapa cloth, all kinds of property for his master.

The master told that dog to get the tabu awa roots of the king, which were growing on the hillsides of Waipio valley.

When that place was stripped, he sent the dog to the precipices of Waimanu and he took nearly all that was there.

Then the king commanded his people to watch the awa fields and catch the one who was stealing his growing awa.

They began their watch. When the night was almost over and the dawn was touching the sky, they found the thief. These men followed the thief and caught his master in a cave, all wrinkled from drinking much awa.

They took the master and the dog to the King Kiha as prisoners, and the king planned to have them steal that shell which troubled him. If they failed they should be put to death. This was the sentence of the king upon his prisoners.

The master talked with Yellow Flower, his dog, and told him all the word of the king. They planned to pay for the theft of the awa, but not by the death of their bones.

The dog went out to win the shell from the gods, under cover of the night when the darkness was great and all kinds of shell voices were singing with all other voices of the woodland and wilderness.

Then came the resounding voice of that shell blown by the gods. According to an ancient chant:—"The song of Kiha-pu calls Kauai," meaning the song is listened to from far distant Kauai.

The dog ran swiftly, while the sound of the shell was great and hid in a corner of the stone wall of the heiau. He waited and waited, a long time. The dawn was almost at hand. Then the watchers fell into deep sleep.

The dog crept softly inside, seized the shell and slipped it away from its place, then leaped over six walls of the heiau, but touched the seventh and outside wall. Then the shell sang out, loud and clear.

The gods were aroused. They followed, but the dog leaped into a pool of water, and concealed himself and the shell while the gods dashed by. They searched the road toward Waipio, then rushed toward the Kona district.

The dog flew from the pond down the precipice of Waipio valley, and laid the shell at the feet of Kiha, the King of Hawaii.

The dog and his master were given a high place in the affections of the king.

The shell was renowned for its won-

derful sound, and could call the warriors of the king from any distance when the king caused it to be blown. It was known as Kiha's shell, "The Kiha-pu."

This shell was carefully preserved by the chiefs of Hawaii from that ancient time. Generation after generation it was cared for. In the time of Kamehameha III. it was kept in his palace. It was among the treasures of King Kalakaua, and now has its resting place in the hands of ex-Queen Liliuokalani in Honolulu.

When Kapuni died his bones were worshipped as one of the gods, kept at Kaawaloa until the tabu and the temples were overthrown.

### A Communication

Hilo, Hawaii, Nov. 26, 1910.

Editor of The Friend,

Honolulu, Oahu, H. T.

Dear Sir:—I find in the "Book Reviewer" of your November number a highly commendatory notice of "Faith and Health," as well as of the author, Charles Reynolds Brown, with reference to whom your reviewer says: "Dr. Brown's name is a guarantee of the value of his writings," a statement which seems to amount to a high, if not unqualified endorsement of both the author and the book.

I have not as yet had the pleasure of reading the work in question, and must therefore depend entirely for my knowledge thereof upon the statements of your reviewer, who says that Dr. Brown "in a vigorous discussion of Christian Science—Contests every claim of the Cult."

By the word "cult" I presume your reviewer refers to Christian Science, though why "cult" is the term employed I do not know, except that it is a word often applied by those who consider themselves particularly orthodox, to some religious movement of which they have no particular first-hand information, and of which they therefore disapprove.

I have been a trifle perplexed as to the exact ground of your reviewer's statement that "Dr. Brown contests every claim of the Cult." Is it based upon the reviewer's own investigation of the "claims" of Christian Science, and comparison therewith of Dr. Brown's views; or does Dr. Brown say that he "contests every claim of the Cult," or does your reviewer merely infer that he "contests every claim of the Cult?"

Whatever the reason, I must credit your reviewer with the statement of an actual fact, and that Dr. Brown does indeed contest "every claim of Christian Science." Now, some of the claims of Christian Science are the following, taken from the Christian Science Text Book, "Science and Health with Key to the Scriptures," by Mary Baker Eddy:—

"Spirit is God."

—Science and Health, page 192.

"Spirit is God and Man is his image and likeness."

Ibid, p. 468.

"God, omnipotent, omniscient and omnipresent being."

—Ibid., p. 465.

"God is . . . Life, Truth, Love."

—Ibid., 465.

"We acknowledge and adore one supreme and infinite God. We acknowledge his Son, one Christ; the Holy Ghost or Divine Comforter; and man in God's image and likeness."

—Ibid., p. 497.

"Jesus came to destroy sin, sickness and death."

—Ibid., p. 474.

If then, Dr. Brown contests every claim of Christian Science, as your reviewer asserts, he contests what I understand to be certain fundamental principles of the Christian religion, as taught by Christ and his apostles, and ever since maintained by those professing to be his followers. It is therefore with a certain feeling of surprise that I find his views so highly endorsed in the eminently orthodox columns of the Friend.

Very sincerely yours,

W. H. SMITH,

Christian Science Committee on Publications for the Territory of Hawaii.

(Teachings which are held in common can not be regarded as the "claims of a cult." Teachings which are specially taught or cultivated by any body of persons organized for that purpose are the teachings of a cult. We both recognize that we do not agree in our religious beliefs, and no discredit of the beliefs of others was intended by the use of the word "cult."—Reviewing Editor.

## Hawaii Cousins

The P. C. Advertiser of Nov. 14th gives an account of the passing, on Nov. 5, of our Cousin Edward Bailey, in the seventy-fourth year of his age. He is one whose life has been woven into the history of Maui, and with his death ends a long chapter in the social, business and religious history of Wailuku.

On Sept. 26 another of our loved members, Mrs. Sarah Atherton Gilman, left us. For many months she waited at the gates of heaven for the welcome "Come," but her "kamaaina" friends love to think of her in the years of her busy life when her earnest help was given to every good work, and her sympathy extended to all.

A letter has come from Persia, through Miss Grace Van Duzer, showing the unsettled conditions of religion and society, which is very interesting, but for political reasons we are asked not to let it find its way into print.

### MORE ABOUT THE "THADDEUS."

At a meeting of the Cousins held on April 30, 1910, at the home of Gov. and Mrs. Frear, there were read extracts from a journal written on board the "Thaddeus," in 1819-20. These were printed in "The Friend" of June, July, and August of this year.



We now give some extracts from the memoir of Captain James Hunnewell, then first officer on the "Thaddeus," which will be of interest as supplementing the missionary journal.

On the 23rd of October 1819, Mr. Hunnewell left Boston in the brig "Thaddeus," Captain A. Blanchard, bound on a "trading voyage to the North West Coast," touching at the Sandwich Islands. He was an officer, and, as he wrote, the voyage was memorable to him as the first when he had an interest in vessel and cargo. While it thus had private importance to him, it had public importance that even now cannot be fully estimated, for this voyage of the "Thaddeus" made her, it seems as if in simple truth, the American Mayflower of the Pacific.

She bore a company of nineteen passengers, the pioneer agents of a great and good constituency of Americans, organized to carry the teachings of Christianity and of civilization to a world then wild and little known,—a small world it

may have been, but a center with large possibilities, far reaching through the future.

Besides these nineteen passengers, the "Thaddeus" carried twenty officers and crew. She was 85 ft. 5 1-2 in. long, 24 ft. 7 1-2 inches wide, 13 ft. 2 in. deep, and her registered tonnage was 241 23-95 tons. The daily journal of Mr. Hunnewell, kept during this voyage, is preserved. It describes the passage as only an experienced traveler on the sea really does, and a few extracts from it are here given.

The journal abounds in minute details, for instance:—

"March 14.—At sunrise hoisted the long boat out of the chocks, and broke open the main hold; hoisted our large guns on deck and sundry other articles. At 11 a. m. found the remains of poor Tom, our cat. He had been missing for about two weeks. Previous to disappearing he had been subject to fits of delirium and otherways indisposed.

(To be continued next month)

#### EVENTS.

October 26—Governor Frear used pick and shovel in breaking ground for the new \$132,000 Y. M. C. A. building.

27—Homestead drawings of public lands in Kohala—Philip L. Weaver appointed second magistrate to preside over police court temporarily.

28—An additional mortar battery for Honolulu defense, ordered to be located at Pearl Harbor. — W. A. Bowen, made a vice-president of the Y. M. C. A. gathering in Toronto.—W. B. Lymer accepts appointment as permanent police court judge.

29—Dr. Wayson presented a leper before the medical association. The doctors accept him as cured.

Nov. 1—Death of Hon. A. S. Cleghorn, largely interested in public and charitable affairs. Former Governor of Oahu, husband of Princess Likelike and father of Princess Kaiulani.—Domingo Ferreira caught smuggling opium in S. S. Mongol.

2.—Japanese cruisers Asama and Kasagi arrived from Japan.

3—Flood on Kauai made it necessary to blow up the dam of the Lihue plantation reservoir.—Japanese consul and war ships' reception, Emperor's birthday.

## "How much did he leave?"

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| " " "      | 75 | "     | "  | "    | "    | "     | "    | "    | 8 | "   | "     |

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4.—Yellow fever case on Hong Kong Maru coming from Manzanillo, Mexico. Census for 1910 reported as 191,909—Serious shooting affray corner Fort and Hotel Streets.

5.—Reverends A. C. McKeever of the Christian Church and J. C. Jones of the Methodist church, preached farewell sermons—Governor Cleghorn buried with royal honors in Kalakaua tomb.—Rev. Doremus Scudder began series of Travelogs.

7.—Road from Volcano House to crater cost \$9,116, beside prison labor.

8.—Almost entire Republican ticket elected on Oahu.—Ainahau, the Cleghorn home, given to the government; curios given to the Bishop Museum.

9.—Spreckels property on Fort street sold to Brewer & Co.

14.—Planter's Association commenced session 1910.

16.—Large meeting held to discuss conservation of Territorial resources.—Libby, McNeil & Libby enter pineapple cannery business of Oahu, purchasing half interest in Hawaiian Cannery Co.

17.—"Boost Club" organized to make Honolulu 100,000.—Lower warehouse of Pepee Sugar Co. burned.

20.—Strong editorials in Honolulu American and Japanese newspapers condemning Y. M. C. A. membership committee for rejecting the Japanese from membership. Japanese Vice-Consul Mori rejected because he was Japanese.

23.—Committee organized to secure Hawaiian material for "The World in Boston."

24.—Dr. Scudder preached Thanksgiving sermon for union services.

#### MARRIAGES.

Phillips-Rosa—In Honolulu, Oct. 20, 1910, Manuel Phillips and Miss Gussie Rosa.

Lutz-Nobriga—In Honolulu, Oct. 26, 1910, C. W. Lutz and Miss Virginia Nobriga.

Silva-Nobriga—In Honolulu, October 26, 1910, W. A. Silva and Miss Charlotta P. Nobriga.

Sexton-Rice—In Lihue, Kauai, October 27, 1910, Dr. L. Sexton and Miss Emily Rice, daughter of Hon. W. H. Rice.

Rosenberg-Cannon—In Honolulu, Oct. 29, 1910, Albert Rosenberg and Miss Flora Cannon.

Kinney-Robinson—In Honolulu, Oct. 31, 1910, by Rev. Canon Ault, George G. Kinney and Miss Catherine L. Robinson.

Leslie-Paty—In San Francisco, Nov. 1, 1910, Robert W. Leslie, of San Francisco and Miss May E. Paty of Honolulu.

Williamson-Rhodes—In Honolulu, Nov. 16, 1910, William Williamson and Miss Ada Rhodes.

Greenwell-Law—In Honolulu, Nov. 17, 1910, by the Rev. Dr. Scudder, W. A. Greenwell and Miss Lulu Law.

Wolff-Crane—In Honolulu, Nov. 22, 1910, by the Rev. J. W. Wadman, Adolph Wolff and Miss Nettie M. Crane.

#### DEATHS.

In Honolulu, Oct. 26, 1910, Ira C. Carter, managing owner of the Union Electric Co. supply station.

In Lihue, Kauai, Oct. 28, 1910, Mrs. Jane E. Myers.

In Honolulu, Nov. 1, 1910, Hon. Archibald S. Cleghorn, father of the late Princess Kaiulani, aged 75 years.

In Honolulu, Nov. 9, 1910, Mrs. Mary Borgess.

In Honolulu, Nov. 12, 1910, Mrs. Arthur K. Jones, wife of the manager of the Dowsett ranch, aged 35 years.

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